

VIA DEVIA:
THE
BY-VVAY;

Misleading the weake and vn-
stable into dangerous paths of Error,
by colourable shewes of Apo-
cryphall Scriptures, vnwritten
Traditions, doubtful Fathers,
ambiguous Councells, and
pretended Catholike
Church.

Discovered
By HUMFREY LYNDE, Knight

*Scriptura Regula credendi certissima tutissi-
maq; est. Bell. de Verb. Dei lib. 1. c. 2.*

The second Edition reuised and corrected
by the Author.

L O N D O N.

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Milbourne, and are to bee sold at his
Shop at the Grayhound in *Pauls*
Church-yard. 1632.



TO THE IN-
GENVOVS AND
Moderat Romanists
of this kingdome:

H. L.

Wisheth the knowledge of
the Safe way, that leadeth
to eternall Happinesse.



*Christian is my
Name, and Ca-
tholique is my
Sirname: the one I chal-
lenge from my Bap-
tisme in Christs Church;
the other from my pro-
fession*

A 3

The Epistle

Antiquitie.
Vniuersa-
litie.
Succession.

cession of *All*-sauing
Truth in Gods Word.
If you question this my
right or claime, I will
produce my Euidence
out of ancient and vn-
doubted Records, and
ioyne Issue with you
vpon the *marks* of your
owne Church; and if
I prooue not the Faith
which I professe to bee
Ancient and Catholike,
I will neither refuse the
name, nor punishment
due to Heresie.

As touching the Vi-
sibility of our Church,

I haue answered your
Iesuites Challenge by
the Title of *Via Tuta*,
the Safe Way: wherein
I haue appealed to the
best learned of your
owne side, both for the
Antiquitie of our Reli-
gion, and the Noueltie
of your own. If you re-
quire further satisfacti-
on in this poynt, reade
& peruse the *Articles* of
our Church, & tell me,
without a preiudicat o-
pinion, if our Church
was not Ancient & Vi-
sible long before *Luthers*

A 4 dayes.

Our Church
before Luther.

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The
Apostles,
Nicene,
Athanasius
Creed.

dayes. Our 22 Bookes
of *Canonicall* Scripture,
were they not publi-
shed and receiued in all
ages before *Luther*? Our
three *Creeds*, were they
not anciently beleeued,
& generally receiued in
the Church before *Lu-
ther*? Our *Liturgie*, and
*Booke of Common Pray-
er*, was it not the same
for substance vvhich
was taught and profes-
sed in the bosome of the
Romane Church be-
fore *Luther*? Our two
Sacraments of *Baptisme*
and

and the *Lords Sapper*,
were they not institu-
ted by *Christ*; were they
not published and re-
ceiued in all ages before
Luther? These are the
Foundations of our
Church, and all these in
despight of malice it
selfe, must be acknow-
ledged by our aduersa-
ries, that they are taught
by vs, and were vniuer-
sally receiued long be-
fore *Luthers* dayes. And
as touching the particu-
lar tenets of our *Church*
(opposite to your *Trent*
A 5 Creed)

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Creed,) our spirituall
receiuing of Christ by
faith (onely,) whereby
wee are made truely
and really partakers of
Christs body crucified, is
agreeable to all Chri-
stian Confessions, and
taught by all Antiquitie
before *Luther*. Our pub-
lique Communion of
Priest with People, had
Antiquitie and Vniuer-
salitie in the best and
first ages by *Bellarmines*
confession long before
Luther. Our Prayer and
Seruice in a knowne
tongue,

Bel. de Mis-
sa. lib. 2. ca.
9. & 10.

tongue, was publique-
ly deliuered, and anci-
ently taught (by *Bellar-*
mines confession) long
before *Luther*. Our
Communion in both
kinds, was instituted
by Christ, and conti-
nued in the Primitiue
Churches (by *Bellar-*
mines confession) long
before *Luther*. Nay
more, the Psalmes of
Dauid, which we sing,
(and some of you blas-
phemously tearme *Ge-*
neua ligges) were in an-
cient vie amongst the
com.

Bellar. de
verbo Dei.
li. 2. ca. 16.

Idem de
Euch. lib. 4.
cap. 24.

The Epistle

Hier. in 1.
Epist. 17. ad
Marcel.

cominon people long
before *Luther*. In *Beth-*
lem, where *Christ* was
borne, turne whither thou
wilt (saith *Hierome*) the
Husbandman holding his
Plough, continually singeth
Alluia: the *Mower* when
he sweateth (and is wea-
rie) refresheth himselfe
with *Psalmes*: the *Gar-*
diner, as hee dresseth his
Vine with his hooke, hath
some piece of *Dauid* in his
mouth. These (I say) are
the chiefe principles of
our Religion: These
wee holde vnder the
Char-

Charter of the great King; and all these by the testimonies of our aduersaries themselves, were publikely known, and generally practised long before *Luthers* dayes. Doe you looke for an outward Forme of a Glorious and Visible Church in obscure ages? Doe you looke for *A Citie upon a Hill* in the darke night of errour and ignorance? I appeale to your owne Consciences; to what purpose were the Prophecies

*De Visibilibus
Ecclesiis
sive.*

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phemies of Christ and his Apostles, that the Church should flie into the wildernesse, and lie hid there? that Faith should not bee found on the earth? that the time wil come, when they will not suffer wholesome doctrine, but shal be giuen to (Legends &) fables? that some should giue heed to the spirit of error, and doctrine of devils? that after a thousand yeeres Sathan should be let loose, and deceiue the foure quarters of the earth? Were all these things fore-

foretold, that it might
bee fulfilled what was
spoken, & are the thou-
sand yeeres long since
expired, and yet shall
we thinke that none of
these propheties are ac-
complished?

Admit the man of
Sinne bee not reuealed,
yet the *Mysterie of iniqui-
tie* began to worke in
the Apostles time; and
the Euangelist tells vs,
the Tares which the
Thiefe sowed in the
night, had almost choa-
ked the good corne; and
left

The Epistle

Luk. 12. 32.

lest there might be some expectation of a great multitude, which should assume the Title of an eminent and glorious Church, our Saviour himselfe by way of prevention, calls his Church by the name of *A little flocke*, as if a small number were the ancient Character of the true Church. The malignant Church hath many heretikes and hypocrites, which indeed make a great noyse for a visible Church, *when as those*
wic.

*Wicked persons (saith Au-
sten) although they seeme to
bee in the Church, yet they
appertaine not to the true
Church. That many are
called, is the Church vi-
sible: that few are cho-
sen, is the Church invi-
sible. Neither doe wee
hereby make two chur-
ches, when we consider
this Church after a two
fold maner. In the Church
something is beleueed, some
thing is seene; We see that
company of men which is
the Church, but that this
cōpany is the true Church,
wee*

August. de
Bapt. lib. 6.
cap. 3.

Bellar. de
Ecclesi lib. 3
cap. 15.

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We do not see it, but beleue it: this is *Bellarmines* confelsion; this is ours. Againe, looke back, and take a brieft Suruey of the Church in seuerall ages. It began with two in Paradise; there remained in the Flood but eight persons, & in that number there was an accursed *Cham*. In *Sodom* not ten persons, nay scarce three righteous to be found; there was but one *Ioshua* and *Caleb*, of many thousands that entred the land

land of *Canaan*; In the
fiery triall, but three be-
lieuers; at the comming
of *Christ*, there was *Si-
meon & Anna, Ioseph, and
Marie, Zacharie, and Eli-
zabeth*, and not many
more knowne to bee
sincere Professours of
Gods Trueth, in the
Church of *Hierusalem*.
In the Colledge of the
Apostles, there were but
twelue, and one was the
sonne of perdition. In the
time of persecution for
three hundred yeres af-
ter *Christ*, *Eusebius* tells

vs,

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Euseb. lib. 8
cap. 2.

Hieron. ad
Lucif.

vs, the Churches were over-
whelmed to the ground, and
the Pastours of the Churches
hid themselves heere
& there. In the ages fol-
lowing for 300 yeeres
more, the Arrian heresie
so infected the Church,
that the ship of the Church
was almost sunke, (sayth
Hierome.) If therfore in
the first and best ages
the Church was much
darkned and obscured,
what splendor and visi-
bility should we expect
in these latter dayes,
wherein the deuill is let
loose,

loole, seeking to deceiue if
it were possible the very E-
lect themselves.

Let it suffice, as God
himself first planted his
Church in *Eden* with
two; so he hath watred
it in the *Garden* of his
Spouse, with the increase
of many, best knowne
vnto himselfe, and hath
promised a continuall
preseruatiō of it, where
two or three are gathered
together in his Name; and
according to this Rule,
(which our aduersaries
cannot deny) wee haue

at

The Epistle

at this day, a Church in
Spaine, in *Italie*, in the
East and *West Indies*, in
euery place where the
Inquisition reigneth, al-
though the outvvard
face of the Church doe
not visibly appeare.

Your Church of *Rome*
is too too visible in this
Kingdome, although
you haue not toleration
of publike Exercise; nor
is your Idol of the *Masse*
set vp in the Temple,
(which our good God,
and gracious King for-
bid) I speake not this in
any

to decline the
 of our Church;
 urch is like
 , which hath
 ings & way-
 lvee know
 e at the full,
 doone at the
 one and the
 ne, although
 conspicuous.
Quere in the
 alomon, Who
 vertuous wo-
 (saith Austen)
 sayd, who can
 ewed the diffi-
 e impossibility
 of

August. de
 Tempore.
 Serm. 117.

The Epistle

at this day, a C
Spaine, in Ital
East and West
euery place v
Inquisition rei
though the
face of the Chu
not visibly app

Your Church
is too too visib
Kingdome,
you haue not t
of publike Exe
is your Idol of
set vp in the
(which our go
and gracious B
bid) I speake n

any sort to decline the
 visibility of our Church;
 for the Church is like
 the Moone, which hath
 often waxings & wain-
 ings, and wee know
 the Moone at the full,
 and the Moone at the
 waine, is one and the
 same Moone, although
 not alike conspicuous.
 It was a *Quere* in the
 dayes of Salomon, *Who*
can finde a Vertuous wo-
man? but (saith *Austen*)
in that hee sayd, who can
finde her, shewed the diffi-
cultie, not the impossibility
of

August. de
 Tempore.
 Serm. 117.

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of finding her: and this woman was the Church. He that made that question, was the wisest among men; and he that expounded his meaning, knew well how to distinguish the right woman from the counterfet; yet both agree in this, that the true Church was not easie to be discerned. Saint John tells vs, this woman tooke her flight into the wildeernesse, and there shee was fed. If the Apostle had foretold the place as well as her

her flight, happily shee
had beene pursued and
found of many; but the
place vvas a desert, ob-
scure and vnfrequented,
and therefore known to
few; and for certain she
was found of some, for
otherwise shee had not
bin fed. In vain (I must
confesse) had *Christ* cō-
maunded vs to tell the
Church, if there had bin
no *Church* to heare, and
his precept had bin need-
lesse to bid vs heare the
Church, if there had bin
no *Church* to speak; yet

B

he

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Acts 20. 29.

hee that warned vs to
heare the Church, forwar-
ned vs, that after his de-
parture Griuous wolues
would enter into the church
and speake peruerse things.
He that taught his Dis-
ciples to obserue to doe
according to all the
Scribes and Pharisies
should teach the, enters
this caueat against their
false glosses : Beware of
the leauen of the Pharisies.
He that said, Blindnes in
part was hapned to Israel,
told vs also, that the
Church of Rome, if she
did

Math. 23. 3.

did not continue in her
 goodnes, *shee should also*
 be cut off. And it is obser-
 vable, the same Church
 of *Ierusalem*, which the
 Prophet *David* called
 the *Citie of God*, was ter-
 med an *Harlot* by the
 Prophet *Isay* in his time;
 and that *Temple* which
Solomon termed a *House*
 of *Prayer* in his dayes,
 was afterward by *Christ*
 called a *den of theeues*, the
 one shewed what the
 Church was, the other
 how it was altered, yet
 both agree, they were

Rom. 17.22

Psal. 48. 19.

1 Kin. 8. 20.

Mat. 23. 14.

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one & the same church.

The Christian church was neuer brought to a lower ebbe, then vvas the *Iewish* Synagogue at the cōming of Christ, & yet a man at that time might haue seen *Simeon* and *Zachary*, *Ioseph* and *Mary*, *Anna* & *Elizabeth*, the true seruāts of *Christ* standing together with the *Sadduces* in the same Temple, which might wel be accounted as the house of Saints, in regard of the one; so a den of theeues in respect of the

the other. If therefore
 vve haue corrected the
 errours of the Romane
 church (as *Christ* whipt
 the theeues and money
 changers out of the *Temple*) vve doe not hereby
 make a new Church,
 but renew that house of
 Prayer, and restore it to
 the ancient and true ser-
 uice of *Christ*. If vve had
 left our Mother, when
 we first found her sick,
 shee might haue iustly
 taxed vs of disobedience,
 and vwant of dutie to-
 wards her; but vwhen

*Reformatio
 Ecclesie
 nō est con-
 siliatio no-
 ua.*

Bz

the

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the Priest saw her, and
passed by, when the *Le-
uite* looked on her, and
forsook her, *Luther* and
Captain perform'd the of-
fice of the good *Samar-
tan*, they came neere vn-
to her, and saw her, and
tooke care to cure her
wounded soule; and frō
that time her children
became Physicians, to
heale, not parents to be-
get a new Church. To
heale a sore, to purge a
sick and diseased body,
is not to make a new
body, but to renew it,
and

and restore it to his former health : let me giue you but one familiar example of your owne in this latter age. Saint *Francis* established the Order of *Franciscans*, and they according to the meaning of their first Founders, did for a long time follow the Institution of their first *Orders* : afterwards, when certaine errors and corruptions had crept in among them, they separated themselves from the rest, and

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were called the *Recolleets*. Vpon this occasion a suit was commenced, to decide whether the *Recolleets*, or the other *Franciscans* did adhere to the true orders of *S. Francis*. After examination, and deliberation had, the *Recolleets* vvere found to adhere to the ancient Institutions of their Order, and there-vpon Iudgement vvas published on their behalfe, and they vvere afterwards called the *Reformed Franciscans*. Such
is

is the state of the Reformed Churches at this day; the true Church was first planted and established by Christ and his Apostles; she continued sound in Head & members for many ages: afterwards when error and superstition had crept in, and gotten the vpper hand, there vvere certain *Recollects*, which complained of the corruptions and errors, which had sprung vp in the Roman Church; wherupon after mature

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deliberation had of the true doctrine of Christ and his Apostles, publication was made in the behalfe of the *Recollects*, that they were found to adhere to the ancient Institutions of Christ and his Apostles, and from and after that time they were called the *Reformed Churches*.

Will you bring a *Quo Warranto*, and examine for what cause, and by what authority the Protestants haue reformed the errours of your Church?

Church? I will tell you
in brieft. If for no other
cause, yet for this alone,
because you are taught
to eate your God, and kill
your King, they might
iustly seeke a reformati-
on in doctrine and ma-
ners: but the trueth is,
there were false Prophets
gone out into the world; and
for that cause Christ
gaue his commission to
try the spirits, whether they
were of God; and accor-
dingly they proceeded
to examination of the
doctrine of the Scrip-
tures,

Marianas

1 Iohn 4 1.

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tures, by Fathers, and Councils, & after publication of vvitnesses, they receiued vvarranty from the ancient Bish. of *Rome*, and your own famous Councell of *Trent*, the one cōmending that doctrine to the christians of their daies, vvhich vvee now professe; the other commanding a reformation (in the *Roman Church*) of such errours in faith and manners as vvee condemne. I will giue you instances in both.

Your

Your worship of Images, (which you receiue as an article of faith) for feare of Idolatry we haue reformed, if you require vvarranty from the Ro- mane Church, Gregory Bishop of Rome proclaimes it to the Christians of his time: Let the children of the Church bee called together & taught by the testimonies of holy scriptures, that nothing made with hands may bee worshipped. Your doctrine of Transubstantiation, which you haue decreed for

do Image-
mby.

Greg. lib. 9.
Epist. 9.

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for an Article of Faith,
wee haue reformed; if
you expect warrantie
from the Roman church,
Gelasius Bish. of Rome
published and profes-
sed our doctrine flat
contrary to the faith of
Transubstantiation. In
the Sacrament is celebra-
ted an image, or resem-
blance of the body & bloud
of Christ, and there ceaseth
not to be the substance and
nature of bread and wine.
Your halfe Cōmunion we
haue reformed; if you
require warranty from
the

*Gelas. cent.
Eurych. &
Nestor.*

the Roman Church, *In-*
linus Bish. of Rome, spea-
king of the deliuering
to the people, a sop dipt
in vvine, for the vvhole
Communion, tels vs: *In*
(brists institution there is
recited the deliuering of the
bread by it selfe, & the cup
by it selfe. These are fun-
damentall points, and
agreeable to the tenets
of our Church, and are
warranted to vs by the
ancient Bishops of Rome
themselues; and if the
Popes doctrine be infal-
lible in points of Faith,
(which

De Confe-
crat Dist. 2.
can omne.

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(which you teach and
profess) without doubt
they may bee sufficient
warranties for you to
allow this Reformatiō.

I wil come neerer vn-
to you & descend from
the ancient Bishops of
Rome, to your late Cou-
cell of Trent, which in-
tended & wished a Re-
formation in faith and
manners, euen of those
things w^{ch} we haue re-
formed: your Prayer &
Service in an *unknowne*
tongue, we haue restored
to the vnderstanding of
the

the hearer; if you expect warrantie from your owne Church, your Councell of Trent, (although they reformed not this doctrine) yet for the better satisfactiō and instruction of the ignorant, lest (say they) the sheepe of Christ should thirst, and the childrē crave bread, and none should bee ready to gine it t^he, it was decreed, that the Priests & Pastors should frequently expound, and declare the mysterie (of that vn-knowne Seruice to the
peo-

Conc. Trid.
Sess 22. c. 8.

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*Quarunda
vero Missa-
rum et Can-
delarum cer-
tū numerū
qui magis à
superstitio-
so cultu quā
à verā Reli-
gione inue-
niunt, om-
nino ab Ec-
clesia remo-
uendi. Ibi-
dem cap. 9
Decretū de
obseru in
Missā.*

people.) Your superstitious ceremonies of many lights and candles, and your certaine number of Masses, we haue reformed. If you expect warranty frō your own Church, your Councell of Trent confesseth, They were first inuented rather out of superstitious deuotion, then true religion; and therefore say they, let the be altogether remoued from the Church. Your Indulgences, (which are made an article of Faith) wee haue reformed; if you
ex-

expect warranty from
your own Church, you
may answer with the
Fathers of the Trent
Council: The Popes Offi-
cers in collecting money for
Indulgences, gaue a scan-
dall to all faithfull Christi-
ans, which might seeme to
be without hope of Refor-
mation; and therefore we
haue reformed the. Your
lasciuious & wanton songs
which are mingled with
your Church Musike, we
haue reformed; if you
expect warrantie from
your own church, your
ovvne

*Quæstionum
abusus ut
eorum excom-
dationi spes
nulla reli-
cta videa-
tur, &c.
Sess 21. c. 9*

*Ab Ecclesiâ
verò Musi-
cæ eas ubi
sine organo,
sine cantu
lascivû, aut
impurum
aliquid mis-
cet. Sess.
22. Decret.
de Obseru.
in Missâ.*

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*Ve Domini
Dei vere
domini ora-
tionis esse
videatur.
Idem ibid.*

*Ordinarius
locorum Epis-
copi ea om-
nia prohibe-*

own Councel complained of it, and wished it might be reformed, and they giue the reason for it: That the House of God may appeare to bee the house of prayer. Your Superstition, your Idolatrie, your Couetousnesse, which you confesse to haue crept into the Masse, by the error of time, and wickednesse of men, we haue reformed; if you require warrantie from your own church, your Cou- cell decreed, That the Ordinary should bee very carefull

carefull to remoue all those things, which either couetousnes, or worship of idols, or superstition had brought in. Lastly, your priuate Masse wee haue reformed, and restored to the Communion of Priest and people; if you expect warrantie from your own Church, *Anacletus*, and *Calixtus*, (both Bishop of Rome) decreed; that after Consecration all present should communicate, or else bee thrust out of the Church. And your late Councell of Trent, although

re atque e medio tollere sedulo curent ac teneantur, qua vel auaritia, idolorum seruitutis, vel supersticio induxit.
Ibidem.

Dist. 1. Episcopus &
2. Peracta.
vi pag. 515.

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though they reformed
not this doctrine, yet
*Optaret quidē sacrosancta
Synodus; The C.ūcill could
wish, that the people might
cōmunicat with the Priest;*
and there they giue the
reason for it: *Because it
would be more fruitful and
more profitable.*

Scff. 22. c. 6

If therefore we haue
changed your Sacrifice
into a Sacrament; your
carnal and grosse eating
of Christ, into a spiritu-
all receiuing by faith;
your half Communion
into the whole Sacra-
ment,

ment of the body and
blood of Christ; your
priuate *Masse*, into the
publike communion of
Priest and people: your
adoration of Images, in-
to the true vvorship of
God in spirit and truth;
your prayer and seruice
in an vnknown tongue,
into the vulgar láguage
to be vnderstood of the
cômô people; your la'ci-
uious & wanton songs,
into *Dauids* Psalms: we
haue don nothing here-
in, but vvhat the Apo-
stles, vvhat the holy Fa-
thers,

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thers, what the ancient
Bish. of Rome taught in
the first & best ages, and
what your grand Couñ-
cell of *Trent* intended,
and wished to be refor-
med in this latter age.
Nay more, since your
Councell hath made se-
uerall *Decrees* for *Refor-*
mation; since they can
neither plead want of
Authority, nor want of
time, during the liues of
eight Popes, and *eighteen*
yeres continuance, why
they did not proceed, &
put in execution those
Decrees.

The Coun-
cel of Trent
began An.

1545. and
ended Ann.

1563.

Bel. Chron.

pt. 121. 123.

Decrees. I hope wee shall deserue the greater thâkes from your Popes and Cardinals, for rectifying those abuses which they themselves condemned, and from their owne *Decrees* and faire pretêces, may iustly arrogate to our selues that honorable Title of *Reformed Churches.*

Giue me leaue therefore by way of counter-challenge to your Iesuit, to vse the words of sobernes & truth: *Where was your Church & Trent*

C

do

ptm Eccl^{ie}
Rara: amb
4th 6th 17th

The Epistle

doctrin before Luther ?
for I call God and his
heauenly Angels to wit-
nesse, that notwithstanding
you obtrude the
invisibilty of our church
as a stumbling blocke
to the ignorant , not-
withstanding your great
braggs of an outward
face of an eminent,
and glorious Romane
Church ; yet your Trent
faith and doctrine was
far frō the knowledge
of *Christ* & his Apostles:
nay more, if any Iesuite
or all the Iesuites aliue,
can

can proue your Roman
Faith had *Antiquity*, *Vni-*
uersality, and *Succeſſion*,
in all ages, & that your
Trent articles were plain-
ly, commonly and con-
tinually taught, & recei-
ued *de Fide*, as Articles
of Faith, before *Luther*,
let all the *Anathema's* in
your *Trent Councell* fal
vpon my head. And as
touching the great noiſe
and rumors of your *Ca-*
tholike Church, if you wil
conſider and weigh
with wiſedom & mo-
deration, you ſhal find,

The Epistle

it wholly depends vpon
two doubtfull and vn-
certain cōclussions (*viz*)
The Infallibilitie of the
Pope, and the Intention of
the Priest. These are but
two slender threds to
vphold the Vniuersall
faith of all Christians;
and therfore blame not
vs, if such things seeme
harsh and vtunable in
our éares, that many
millions of soules shold
depend vpon the *Infalli-*
bility of one man, & that
man by your own sup-
posall, may draw with-
him

him innumerable soules
to hell. That man who
hath the name and na-
ture of *Antichrist* in his
person; in the one as he
is against Christ and his
doctrine; in the other as
he claimes to be Christs
Vicar, & sit in his stead,
(for the very name of *Antichrist* imports both)
That man vpon whose
forehead, (by the testi-
monies of learned Au-
thors) the word *Myste-
rie*, the very mark of the
Beast was sometimes
writtē. That man who

ἀντιχρίστος
signifies,
against
Christ, and
to be in the
place of
Christ.

Dr. James
in his Epist.
Dedicatory
of the cor-
ruption of
the Fathers
&c.

The Epistle

ἡ ἀντιχριστοῦ
Ρωμ.

Reuel. 17.

2. Thes. 2. 4

I haue said
you are
Gods. Psal.
82. 6.

1. Tim. 4.

Conc. Flor.
id Decret.
Eugenii.

is pointed at by the A-
postle, to be that *Anti-*
christ, by his habitation
seated vpon *seuen hills*.
That man, who hath
the character of the man
of sin, which aduanceth him-
selfe aboue all that are cal-
led Gods; (viz) the Kings
and Princes of the earth.
That man, who hath
published the doctrine of
Deuils, by forbidding of
meats, and Marriage vnto
Priestes. Lastly, that
man whose *Infallibility*,
whose *Succession*, whose
Orders, whose *Baptisme*,
and

and Christianity it selfe,
depends vpon the *Inten-*
tion of a silly Priest, of
whose *Intention* none can
be assured by your own
confessions.

Bel de Iu-
stif. li. 3 c. 8

Is it not the great solid
of a visible Church that
must outface the truth;
(for the emptiest vessels
make the greatest sound)
neither is it the name of
Catholike, (which you
wholly appropriate to
your selues) sufficient to
proue your Church Ca-
tholike: nay more, your
pretences of *Scriptures*,

The Epistle

of Traditions, of Fathers,
of Councils, of an Infalli-
ble Church, are but figge-
leaves to couer the na-
kednesse of your new
borne faith : for it shall
appeare, (by this small
Treatise) that your chie-
fest scriptures, on which
you build your Trent
doctrine, are *Apocryphal*;
your *Traditions*, which
you haue equalled to
the Scriptures, are Apo-
staticall : your *Fathers*,
which you assume for
Interpreters of the scrip-
tures, are spurious and
coun-

counterfet: your *Coun-*
cels, which depend vpon
the Infallibilitie of the
Popes iudgment, are er-
ronious & doubtful, and
your pretended *Catholike*
Church, which is made
the onely rule of Faith,
is neither a whole, nor
yet a sound member of
the *Catholike* and *Vni-*
uerfall Body. This way
therefore which you
take, is a cloke & colour
to darken truth, by out-
ward shewes, and spe-
cious pretences, and
therefore *Via Denia*, a

The Epistle

wandering and By-way.

Neither is it your bitterness and invectives against a Lay-man, shall make me silent in Gods cause; for I say with Moses, *Would God al the Lords people could prophecie: and I hope there will neuer be wanting a Mildab, & a Medab, to asist Moses and Aiaron, that may bee able to vindicate Gods Honor and Trueth, & ease our painful Pastors and Ministers, which most laboriously performe the work of a Euangelist, and*
con-

Num. 11. 29

conuert soules by preaching, which yours peruert by *Controuersies of Disputations* : I hope, I say, there wilbe alwaies some, who vvil publish to the shame of your *Romish* Pastors, the palpable ignorance of the Laitie, who with an implicite faith, & inuolued obedience, resigne vp their sight and senses to blind guides. Let the Trueth of God and his Church flourish, and no rayling accusation of an Aduersary shall deterre mee

The Epistle

mee from my seruice to
his cause. In the meane
time I will appeale to
your owne consciences,
whether it bee Catho-
like doctrine, or saour
of Christian Charitie,
w^{ch} your Iesuites teach,
(viz) That the Reformed
Churches are no more to be
heard, then the deuill him-
selfe, although they speake
trueth, and agreeable to the
Scriptures; nay more, I
speak it vvith shame &
griefe, the Pope at this
day allowes the Talmud
of the Iewes, and yet
pro-

*Hæreticos
non magis
audientes
esse etiam si
vera et sa-
cræ literæ
cōsentanea
dicant aut
doceant quā
Diabolum.
Mald. in
Matth. 16. 6*

*Differt.
Theol. lac.
Laurent.
sect. 2.*

prohibites the Books of
Protestants.

Give me leaue there-
fore to speake to you, as
sometime S. Austen spake
to the Donatists: If you
will be wise, & vnderstand
the trueth, it is well; if o-
therwise, it shall not griene
me, that I haue taken this
paynes for you: for though
your hearts retorne not to
the peace of the Church, yet
my peace shall retorne to
me in the Church. The
cause is Gods, the la-
bour is mine, if you vvil
reade it impartially, and
can

Aug. cont.
lit. Petil.
lib. 3. c. 59.

The Epistle, &c.

can theyv me any error
clearly, faithfully, and
moderately, I vvil make
a vvork of *Retractions*
and professe openly
vvith righteous *Iob* : O
that mine aduersary would
write a Booke against mee,
I would take it vpon my
shoulder, and bind it as a
Crowne vnto me.

Iob 31. 35.
36.

H.L.



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Sect. 7.

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the

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by pregnant testimonies of sⁿ. b
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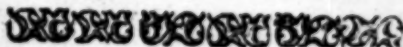
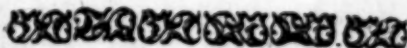
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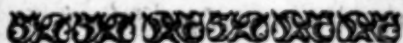
Errata.

In the margent of the Epistle Dedicat. Peracta vt pag. 415. r. Peracta. vt pag. 483. p. 36. In the marg : reade *Praterca Indulgentia*, &c. p. 51. in the marg : r *aperietur*. p. 100. marg. r. *perpess.* p. 114. mar. r *approbata*. p. 101. mend the folios p. mar. 163. r *bibliotheca*. p. 524 line 13. r. yet speaks but as &c. p. 533. r *schismatis* p. 535. mar. r. *errore iudiciali* p. 589. mar. r. *Honor. Authum.*



VIA DEVIA:

THE BY-VVAY.



SECT. I.

*The safest, and onely infallible
way to finde out the true
Church, is by the Scripture.*



Hen the *Dona-*
tists, in the most
flourishing times
of Christian Re-
ligion, arrogantly and pre-
sumptuously appropriated
the Catholique and Vni-
D uersall

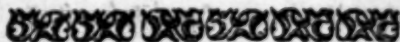
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theca. p. 524 line 13. r. yet speaks but
as &c. p. 533. r. *schismatis* p. 535. mar.
r. *errore iudiciali* p. 589. mar. r. *Hon-*
or. Authon.



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tists, in the most
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sumptuously appropriated
the Catholique and Vni-
uersall

*Questio est
ubi sit Ec-
clesia: quid
ergo facturi
sumus? an
in verbis no-
stris eā qua-
situri, an in
verbis capi-
tis sui Dom-
nostri Iesu
Christi? pu-
ro quod in
illius potius
verbis eam
querere de-
bemus, quia
veritas est,
& novit
corpus suum
Aug. de v-
nit. Eccles.
cap. 2.*

uerfall Church, to their hæ-
reticall and particular facti-
on: *S^t. Austen* encountring
them, states the poynt of
Controuersie in this man-
ner. *The question is where the
Church should bee, what then
shall wee doe? shall we seeke it
in our owne words, or in the
words of our Lord Iesus? In
my judgement we ought rather
to seeke the Church in his owne
words, for that he is the truth,
and knoweth his owne body.*

You haue heard the que-
stion propounded, and an-
swered by the Oracle of that
age. Such is the difference
at this day, betwixt the
Church of Rome and vs,
and I heartily wish, wee
might ioine issue with them
vpon the like tearmes, and
both

both agree with one vnanimous consent to seeke the Church of God in the word of God; then should wee be gathered, as sheep to one sheep-fold, and the weake in faith should be receiued, not to doubtfull disputations, but to the reading of the Scriptures: and they that now question the Visibilitie of our Church before *Luther*, would first examine their owne doctrine by the Touch-stone of the Gospel; and the rather, because it is agreed on both sides, that whatsoeuer faith and doctrine Christ and his Apostles taught in the first age, the same Faith and Doctrine hath continued more or lesse visible in all

Cant. 1. 7.

ages. But to returne to the *Donatists*.

When Christ in the *Canticles*, demaunded of his *Spouse*, where she rested *Meridie*, at Noone-day, the *Donatists* concluded Christs question with their owne answer, that the Church did rest *Meridie*, and that was in the *South*: and from this ground, excluded all other Churches, but their owne in *Africke*: The *Donatists* claime, was seeming-ly deriued from the Authoritie of the Scriptures (for *Donatus*, and *Austen*, Heretique and Catholique, both vrge the Scriptures;) but obserue the difference; Saint *Austen* puts the whole issue of his cause vpon the
Scrip-

Scripture : the *Donatists* claymed their Doctrine by the publique voyces of the *Africans*, they assumed to themselves the title of the *Catholike Church*: they magnified the *Councels* of their Bishops; they gloryed in their frequent, though fayned *miracles*: these were the principall grounds of their faith, and vpon these they challenged that great champion of the western *Church*: but heare what answere he makes them. *Let the Donatists if they can, shew their Church, not in rumors & speeches of the men of Africa, not in the Councels of their Bishops, not in discourses of any Writers whatsoever, not in signes and miracles that may be forged, for wee are*

Remotis ergo omnibus talibus, Ecclesiam suam demonstrant si possunt, non in sermonibus & rumoribus Afrorum, non in Concilijs Episcoporum, non in literis quorumlibet disputatorum, non in signis

& prodigijs
 fallacibus,
 quia etiam
 contra ista
 verbo Dom.
 preparati et
 cauti redditi
 sumus: sed in
 præscripto
 legis, in Pro-
 phetarum
 prædictis, in
 Psalmorum
 cantibus, in
 ipsius Pasto-
 ris vocibus,
 in Euangel-
 istarum præ-
 dicationibus
 et laboribus
 (hoc est) in
 omnibus Ca-
 nonicis San-
 ctorum libro-
 rum autho-
 ritatibus.
 Aug. de v-
 nit. Eccles.
 cap. 16.

forewarned by Gods Word, and
 therefore fore-armed against
 those things: but in the pre-
 script of the Law, in the predi-
 ctions of the Prophets, in the
 verses of the Psalmes, in the
 voyces of the Shepheard him-
 selfe, in the Preaching and
 Workes of the Evangelistes,
 that is in all the Canonick au-
 thorities of the sacred Scrip-
 tures.

If Saint *Austen* had been
 liuing in these dayes, either
 he must haue retracted this
 Protestant doctrine, or hee
 would haue beene reputed
 for an Heretique; for all
 these markes, which were
 anciently maintained by the
Donatists, are proclaymed
 by our aduersaries to be vi-
 sible characters of the true
 Church:

Church: neither did this learned father require more of the *Donatists*, then the *Catholiques* of those times were willing to performe on their parts; and therefore hee bindes himselfe to the same conditions which hee required of his aduersaries, and withall renders the reason of his demand. *Quia nec nos propterea*

*Becausē wee our selues doe not say wee must therefore be beleue-
ned, for that wee are in the
Church of Christ, or else for
that Optatus and Ambrose,
and infinite other Bishops of
our Communion, haue com-
mended the Church which wee
hold; or because our Church
hath bin published in the Coun-
cells of our Colleagues, or be-*

*Nec nos
propterea
dicimus no-
bis ~~ad~~
oportere qd
in Ecclesia
Christi sum'
quia ipsam
quā tenem',
commenda-
uit Milevi-
tanus Opta-
tus, vel Me-
diolanensis
Ambrosius,
vel alij in-
numerabiles
nostre com-
munionis E-
piscopi, aut*

quia nostro-
rum Colle-
gariū Con-
cilijs prædi-
cata est aut
quia per to-
tum orbem
in locis san-
ctis quæ fre-
quentat no-
stra commu-
nio tanta
mirabilia
fiunt. Aug.
de vnit. Ec-
cles. cap. 16.

cause in all places of the world
where our Communion is fre-
quented, there are so many mi-
racles wrought. This was the
doctrine of Saint *Austen*, and
the ancient Fathers, and
this is ours; they required
no more of the *Donatists*,
but to lay apart all preten-
ded titles, and relye onely
vpon the word of God; we
offer to the *Romanists*, no
lesse then to accept the same
conditions vpon tryall of
that title, and relie only vp-
on that word.

I must confesse, I thinke
a more speedie way might
haue been found to haue gi-
uen an answer to the Con-
trouersies of that age: for
Saint *Austen* might haue
poynted at the Church in
the

the West, which was then as conspicuous as the Sun at Noone day; hee might haue answered them, it was *a Citie upon a hill*, which was visible to all. He might haue produced the Apostle for a witnesse, that *her faith was published throughout the whole world*: he might haue confuted them with sacred Councels, and Doctrines of the ancient Fathers, and confirmed his trueth with the death of constant Martyrs, which sealed their doctrine with their blood in the testimonie of the true faith. Certainly, all these proofes were pregnant in his time, and he might easily haue produced them in behalfe of his Church (as

Ne in Ecclesia errares, ne quis tibi diceret Christus est qui non est Christus, aut Ecclesia est quæ non est Ecclesia, audi vocem pastoris— ostendit Ecclesiam ne quis te fallat in nomine Ecclesie. Aug. Psal. 69.

our Adversaries in these dayes doe for theirs:) but hee left these brags to these latter times, and sends them to the Law, to the Testimonies, to the Word of Christ, that speaketh better things then was possible for man to vtter; and to that end (saith he) thou mightest not erre in the Church, and lest any man should say this is Christ, who is not Christ, or this is the Church which is not the Church, heare the voyce of the Shepheard, hee hath shewed thee the Church, that the name of the Church may not deceiue thee. The summe and substance therefore of Saint *Austens* doctrine was this, that neither Bishops, nor Councels, nor Mi-

Miracles, nor rumours of the Catholique name, doe demonstrate the Church of God to bee Catholique (for all these are common to Heretiques, as well as Catholiques;) but the holy Scriptures which beare the Testimonie of Iesus, they onely carrie the infallible markes of his trueth, and *in them* (saith hee) *wee haue knowne Christ, in them wee haue knowne the Church.*

Neither was this the opinion of Saint *Austen* onely; for Saint *Chrysostome* as a wise Master-builder in this house, gaue this *Caueat* to the worke-men in after ages; *It can no way bee known which is the true Church,*
(*nisi*)

In Scripturis didicimus Christum, in Scripturis didicimus ecclesiam.
Aug. cp. 166

Chrys. in opere imperfecto. Rom. 49.

Non enim per alios dispositionem salutis nostræ cognovimus, quam per eos per quos evangelium pervenit ad nos quod quidem tunc præconauerunt, postea verò per Dei voluntate in scripturis nobis tradiderunt fundamentum et Columnam fidei nostræ futurum. Iren. advers. hæres. l. 3. c. 1.

(nisi tantummodo per Scripturas) but onely by the Scriptures; otherwise if they had regard to other things, they should bee offended and perish, and not understand which is the true Church. And lastly, the learned Father Irenæus assures vs; Non per alios, &c. By no other have wee knowne the way of our saluation, but by them, by whom the Gospell came to vs, which verily they then preached, and afterwards by the will of God deliuered the same to vs in the Scriptures, to bee the Foundation, and Pillar of our Faith.

Tell mee then in this latter age and time of Controversie, wherein it is commonly voyced in our eares,

Loe

*Loe here is Christ, and there is Christ, this is the true Church, and that is the true Church; how shall the religious man, which loveth truth, and seeketh comfort, resolute himselfe & to which Church shall hee safely ioyne himselfe, when perhaps hee wants the learning, perhaps the leasure to looke backward for sixteene hundred yeeres, and rightly examine the Doctrine of both Churches? If hee seeke the Protestant Church, behold shee being poore, & despised for want of continued eminencie, is become a stumbling blocke to the ignorant. If he looke on the Roman Church, behold, *Shee is arrayed in purple,*
and*

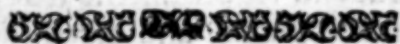
Reu. 17.2.
&c.

and scarlet colour, and decked with gold and precious stones, and the Inhabitants of the earth have beene made drunke with the wine of her fornications, and they that follow her, wonder with great admiration. And without doubt, the Popes triple Crownes, the golden Crosses, the Legend of Saints, the multitude of professed Orders, their pompe in Processions, their rich cloathing of Images, their pretended power of their Priesthood, the great rumour of their Catholike cause, their Iubilies, and Pardons, their Merits, and Miracles doe so dazle the eyes of the ignorant and common people, that they thinke there is no Church

true and visible but the Roman Church: and certainly the case thus standing, wee haue no better plea for our Church, then the holy Father Saint *Austen*, sometimes made to *Petilian* the *Donatist*; *Whether of vs bee Schismatiques, wee or you, aske you not mee, I will not aske you; let Christ bee asked, that hee may shew vs his owne Church.*

Utrum nos schismatici sumus an vos, nec ego, nec tu, sed Christus interrogetur ut indicet ecclesiam suam.
Aug. cont. lit. Pet. lib. 2. c. 85.

SECT.



SECT. II.

*Our aduersaries pretences from
the obscuritie of Scriptures,
and Inconueniences of the
Lay peoples reading them,
answered.*

I Speake not this, as if
the Romanists of these
times did wholly waue
the Scriptures: for if wee
may credit Doctor Sanders;
*There are most plaine Scrip-
tures in all poynts for the Ca-
tholique Faith, and none at all
against the same. And their
owne Bristow would make
the world belecue, from the
beginning of Genesis, to the end
of the Apocalyps, there is no
text*

Rocke of
the Church
cap. 8. p. 193

Brist. Mot.
48.

text that makes for vs against them, but all for them. If these men haue spoken the truth, let them beare witnesse of the truth, onely let mee tell you, the Rhemists in their Annotations vpon the Gospel, professe in the name of their Church, that, if wee should, when we came to yeeres of discretion, be set to picke our Faith out of the Scriptures, there would bee a mad worke, and many Faiths among vs. And their fellow Ecchius proclaimes to all the world, that the Lutherans are dolts, which will haue nothing beleeued, but that which is expresse Scripture: for all things are not deliuered manifestly in the Scriptures, but very many are left to the determination of the Church.

Rhem. An-
not. in 1.
Cor. 1. 5.

Ecch. En-
chirid. c. 4.

*Hæresim esse
si quis dicit
necessarium
esse ut scri-
pturæ in
vulgares lin-
guas conuer-
tantur.*

*Sand. visib.
Monar. hæ-
res. 191.*

*Diaboli in-
uentum esse
ut populus
biblia lege-
re permitti-
retur. Pe. es.
de Ira par.
1. assert. 3.*

Church, And their Profelyte *Sanders*, who pretends such euident testimonies of the Scriptures in behalfe of his Church, accounts it *no better then Heresie to translate them.* And *Peresius* his fellow, complaines; *It is the Devils inuention, to permit the people to reade them.* And it is the general vote of the best learned Romanists, The reading of the Bible makes more hereticall Lutherans, then Roman Catholiques. If therefore the Scriptures are such pregnant & plaine testimonies in behalfe of the Roman Faith (as some Romanists pretend) why do they condemne the translating of them? why do they not permit the people to reade

reade them ? and if all places of Scripture make for them, and none for vs, how comes it to passe, that by reading them, many Papists by their own confession become Protestants ?

It is the blasphemous assertion of *Albertus Pigghius*, that the Apostles haue written certaine things, but not to that ende their writings should rule our Faith, but rather that they should be vnder, and ruled by our faith and Religion. And heereupon hee quarrels with all those that submit their knowledge to the authoritie of the Gospell: If thou shalt teach (saith hee) that those things must be put to the iudgement of the Scriptures, thou shewest thy selfe to

Non ut scri ta illa præessent fidei et Religioni nostræ, sed potius ut subessent
Pig. Hierar. lib. 1. c. 2.

Si dixeris hæc referri oportere ad iudicium Scripturarum cõmunis re sensus

*ignarū esse
comprobas,
sunt enim
scripturæ
muti iudi-
ces. Pigh.
cont. 3. de
Ecclesi.*

*to be voyd of common reason :
for the Scriptures are dumbe
Iudges, & cannot speake. Nei-
ther is this the opinion of
some priuate spirits , which
of late haue declined the
authority of the Scriptures :
but if wee looke beyond
Luther, wee shall finde, that
almost 300 yeeres before
his dayes , the Romanists
did endeauor by all meanes
to extinguish the light of
the Gospell.*

About the yeere 1255,
there was a great conten-
tion betwixt the Vniuersitie
of *Paris*, and the Order of
Franciscan Fryers, in which
dissention the Fryer *Men-
dicants* published a booke,
called, *Evangelium æternum*,
The eternall Gospell : In this
Booke

Mat. Paris.
in Hist. An.
1256.

Booke it was declared, that the Gospell of Christ was not the Everlasting Gospell; that it was to cease and determine as the olde Law did at the coming of Christ, that the Gospell of Christ should from that time continue but 50 yecres, and that their new Gospell did containe as much or more, then the whole Bible, that theirs was the Gospell of Christ, and the eternall Gospell. Neither was this wicked blasphemy published by one man, but by a whole Order of Monkes and Fryars. Neither were they vpstart opinions, (like mushromes growne vp in a night) but they were set a-foot fifty five yecres before that time. This and much more of the like doctrine
is

B. Vſher de
Ecclei. ſuc-
ceſſ & ſtatu
cap. 9. p. 278

Ambr. in
Luc. lib. 3.

is to be read in *Mathew Par-
ru*, and more particularly in
that excellent *Treatiſe of the
Succeſſion and ſtate of Chriſti-
an Churches*.

Thus the Romiſh Priests
of the former and latter a-
ges, agree like *Pilate* and *He-
rod*, both to the condemna-
tion of Chriſt & his Word;
and as *Herod* (ſaith *Ambroſe*)
*burnt the Scriptures, leſt by
meanes of ſuch ancient Re-
cords, ſome doubt might after-
wards be made of his poſteritie;*
In like manner our late Ro-
maniſtes haue ſilenced the
Scriptures, leſt by ſuch an-
cient Euidences their new
Articles of Faith ſhould be
diſcouered; and had it not
been for feare or ſhame, I
am verily perſwaded, they
had

had fulfilled in a sence to
litterall the wordes of the
Apostle : *The fire shall trie
euery mans worke of what sort
it is.* Now can any man
imagine why these men
should bee so angry with
Christ and his Apostles ?
Can they say the Scriptures
are subject to errours, and
neede an *Index Expurgato-
rius* ? No, they dare not,
they will not say so ; but
they say, *They are dead cha-
racters, a killing letter without
life, a matter of contention, a
wood of theeues, a shop of here-
tiques, imperfect, doubtfull, full
of perplexities, not to be per-
mitted to the common peo-
ple : for this were all one (saith
Hosius) as to giue that which
is holy vnto dogges, and cast
pearles*

Lind. lib. 2.
Strom. c. 2.
&c.

*Laicis lecti-
onē scriptu-
rarum per-
mittere esset
sanctū dare*

canibus &
Margaritas
ante porcos
proijcere.
Hof. de ex-
press. verbo
Dei.
populus non
solum non
caperet fru-
ctum ex
Scripturis,
sed etiā ca-
peret derri-
mentum.
Bell. de ver-
bo Dei. lib.
2. cap. 15.
Bell. ibid.

pearles before swine. Nay
more, Cardinall Bellarmine
assures vs, that the people will
not onely reape no benefit, but
detriment, by reading them:
for they would easily take occa-
sion to erre both in manners and
doctrine. And for confirma-
tion of his assertion, among
other proofes he giues this
instance: If an ignorant lay-
man should reade of the adul-
terie of Dauid, of the incest of
Thamar, of the lyes of Iudith,
and many such like things con-
tained in the Scriptures, either
it would cause him to imitate
their Examples, or hee would
thinke them to bee lying inuen-
tions, or being not able to re-
solue them, would be in danger
to beleue nothing at all. These
& the like examples (which
in

in trueth concerne the liues
and manners of men, not
the doctrine,) are registred
by the will and mercie of
that good God, to prevent
despaire in others, who may
vnhappily fall into the like
sinnes; and yet that no man
might presume to commit
the like sinnes, by their ex-
amples; hee who reades of
the adultery of *David*, shall
read likewise of the punish-
ment allotted to his sinnes:
and hee that reades the par-
ticular examples of *Tha-
mar* and *Iudith*, shall finde
such severe and fearefull
judgements in generall de-
nounced against those sins,
that he shal haue little cause
or comfort to follow their
examples in such particu-

E

lars

lars ; but from hence rather wee may obserue the sinceritie of the Pen-men of the holy Ghost, who impartially set downe the vices of the best men, and greatest *Patriarkes*, as well as their vertues : and by this declaration of the finnes of the regenerate, and best seruants of Christ, wee are taught to humble our selues, and to flie to our Sauour for mercie and grace, that euerie tongue may confesse to thee, O God, *Thou onely art holy* : And certainly from hence (I meane from these & the like examples,) Saint *Austen*, Saint *Hierom*, and the ancient Fathers, confuted the *Pelagian* Heretikes, who with *Bellarmino* and his associates

sociates maintained the perfection of righteousness in this life. But admit these and many such like places were hard to be understood in Scriptures, yet there is *milk for babes, as well as stronger meat for stronger men: there is depth* (saith Gregorie) *for the Elephant to swimme, and shallow fords for the lambe to wade in.* Hee that gaue a heart and wisdom to the Apostles to preach that heauenly word, opened the heart of *Lydia*, (a poore ignorant woman) to vnderstand it: and for that purpose (saith Chrysostome) *the Spirit of God hath so ordered and disposed the Scriptures, that Publicans, & Fishers, and Tent-makers, and Shepherds,*

Est fluvius planus & altus, in quo agnus ambulet, et elephas naret. Greg. ad Leand. præf. in Iob.

Chrysin
Conc. 3. de
Lazaro.

Apostles and unlearned men, should be saved by those bookes: Nay more (saith he) to whom are the Scriptures obscure, who is there that heareth the words, Blessed are the meeke, Blessed are the mercifull, Blessed are the pure in heart, and the like, that shall need an Expositor? Besides the words, the Miracles, the Histories, they are knowne and evident to all: and lastly he concludes, that the difficulcie and obscuritie of the Scriptures, (which the Romanists pretend at this day) is but a vaile and pretext to cloak idleness. This doctrine was so frequent & generall among the Ancients in the Primitive Church, that Azorius the Iesuit is inforced to confesse,

*Prætextus est
et causatio
pigritieque
velamentum
Chrysost.*

fesse, We willingly grant, that in those dayes the lay people were conversant in the reading of the Scriptures. And if we looke vpon the lay persons of their times, *Acosta* his fellow Iesuite ingenuously professeth, that Our gracious God hath so provided in holy Writ, that there is none so rude and ignorant, but by reading the scriptures in humility, may understand many things both profitable and true, as likewise there is none so learned, but hee may still bee ignorant of more then he knowes: nay more (saith hee) I haue seene some men vtterly vnlearned, and scarce knowing Latine, haue gathered out of the Scriptures such profound knowledge, that I haue wondred at them. But

Nos libenter fatemur tunc repositis Laicos in scripturarum lectione fuisse versatos.

Azor. Tom.

1. Moral. li.

8. cap. 26.

Ita prouidit dulcis pater nemine esse tam rude et imperitum, quin si humiliter legat multa illic vtilia veraque intelligat, nemine tam doctum quin illis multo plura ignoret quam sciat. Acos. l. 2. de Christo Ren. c. 2. Vidi viros prorsus illiteratos, &c Idem. cap. 5

the spirituall man judgeth all things. Heere is a free confession, and a faire evidence from two learned Iesuites: the one testifieth that the scriptures were vsually read by the Lay people in the Primitiue Church; the other witnesseth of his owne knowledge, that an ignorant man hath receiued great benefit, and likewise that great profite may redound to the people by reading them in these dayes.

But put the case a Lay man should not vnderstand those things which are containd in the Scriptures: notwithstanding (*ex ipsâ Lectione*) out of the very reading of them, *there will arise great holinesse and sanctitie of life.*

life. Admit many things are hard to bee vnderstood in the Scriptures, (which neuer any Protestant denyed) yet The obscurity of the Scripture is very profitable (saith Gregory) for it doeth exercise the senses, wherby one may vnderstand that which otherwise he would bee ignorant of: for if the sacred Scriptures were easie and familiar in all places, they would be neglected: which obscure places, by study and industrie being knowne, and vnderstood, do comfort and revine the Reader, by how much the more they are with industry and difficultie sought and vnderstood.

But that which is observable, these men, who so much complaine of the obscuritie

Magna utilitatis est ipsa obscuritas eloquiorum Dei quia exercet sensum ut fatigatione dilaretur, &c. Greg. lib. 1. Hom. 6. in Ezek.

Gene. 17.
Exod. 12.
2 Kings 15.
1 Chron. 6.

Rhem. Test.
in M. Fülks
Preface to
the Reader.

of the Scriptures, doe both wittingly and willingly in-
deauour in their Translations, to make them abstruse,
and hard to be vnderstood,
by their strange & vncouth
phrases: looke vpon their
old Testament in their *Do-
way* Translation, instead of
Foreskin, they haue put *Præ-
puce*; for *Passouer*, *Phase*; for
unleauened bread, *Azums*; for
high places, *excelces*; for the
Holy of Holiest, *Sancta Sancto-
rum*. Againe, looke vpon
their *Rhemist* Testament, and
there you shal obserue these
strange words, *Depositum*,
Exinanited, *Parascene*, *Di-
dragmes*, *Neophyte*, and the
like, which shewes, that al-
beit the Scripture of it selfe
were neuer so plaine and
per-

perspicuous to euery mans vnderstanding, yet there need an expositor for these inkehorne termes; whereas in trueth, although those words were most agreeable to the *Hebrew, Greeke, or Latine*, yet ought they rather to giue the most significant and plaine termes, (the true sense of Scripture alwayes premised) that stands best for the capacitie and vnderstanding of the Reader.

It is not then the pretended obscuritie of the Scriptures, which giues a just cause of restraint to the lay people, for not reading of them: (*for this is but a colour and a vaine pretext of them, saith Chrysostome*) the trueth is, they feare, lest by rea-

ding of them, their Trent doctrine, and new Articles of Faith should be discovered: for it would trouble the best learned Priest, to shew his disciples, in what place of Scripture they are commanded to worship Images, to call vpon dead Saints, to pray in an vnknowne tongue, to forbid the Scriptures to the Laity, to deny Mariage to Priests, to adore the Reliques of Saints; by what Scripture his Holinesse hath power to depose Kings, to free soules out of Purgatory, to gather into the Treasurie of the Church, the superabundant satisfaction of Saints? It is a crime worthy of the Inquisition with them to haue

a Bible; but for the ignorant Lay man to make such enquire after Scriptures, for that doctrine which was not conceived in the Scripture, is a sinne worthy of death.

Looke vpon the Tenets of their owne Church, and take but their owne confessions. The Church of Rome doth represent God the Father, by the image of an olde man: yet *Vasques* the Iesuit confesseth: *The Scripture saith plainly, God did forbid the Iewes to represent Him by an Image.* The Church of Rome doth ordinarily make vowes to Saints: yet Cardinall *Belarmine* professeth: *When the Scriptures were written,*
it

*Vasq. lib. 2.
de Adorat.
c. 3. disp. 4.
n. 74.*

*Cum scribe-
rentur scrip-
turae sanctae*

nondū cape-
rat vsus vo-
vendi sanctis.
Bell. lib. de
cultu sanct.
cap. 9.

Prætereā.

*Indulgentie
authoritate
Scripturæ
non innotu-
ere nobis,
sed &c.*

*Prier. cont.
Lurker pro
Indulg.*

*In 3. part.
Tho. super
quæ. 75, art.
1. vt Ioseph.
Ang. Flores
Theol quæ.
in 4. sent.
q. 4.*

*it was not the vse to vow to
Saints. The Church of
Rome hath defined, and de-
clared Indulgences for an ar-
ticle of faith; yet their Syl-
vester Prierias tells vs: They
are not made knowne to vs by
the authoritie of Scriptures:
The Church of Rome tea-
cheth, that the words of
Christ, This is my bodie, doe
effect Transubstantiation,
yet Cardinal Caietan confes-
seth; Non apparet ex Evan-
gelio: It doth not appeare that
those words are properly to bee
vnderstood by force of Scrip-
tures: but which is more
to bee lamented, these men
are so farre from building
their Church vpon the
Scriptures, that, as it were
in despight of Christs pre-
cept,*

cept, they decree their halfe Communion for an article of Faith, with a *Non obstante*. *Notwithstanding*, *Christ did institute in both kinds*: And their Councell of Trent acknowledgeth, that *the Apostle called concupiscence sinne*: but withall commands the contrary beleefe, with a curse to them that teach the Apostles doctrine; in so much as their owne *Possevinus* confesseth in sober sadnesse: *The Apostle calls concupiscence sinne*, but (saith he) *it is not lawfull for vs so to doe*. This is so truly knowne and vnderstood of those who haue a dispensation to read the Scriptures, that *Petrus Sutor*, a *Carthusian Monke*, amongst other inconveniences

Concil.
Const. Sess.
13.
Hanc concupiscētiā quam aliquando Apostolus peccatum appellat, sancta Synodus declarat, &c.
Conc. Trid.
Sess. 5.
Apostolus concupiscētiā peccatum vocat, at non licet nobis ita loqui. Poss.
Appar. Sac.
Ver. Patr.
antiqui.

*Cum multa
palam tra-
dantur ob-
servanda que
sacris in li-
teris expres-
se non habē-
tur, nonne
Idiorū hęc
animadver-
tentes facile
murmura-
bunt? Non-
ne et facile
retrahentur
ab observa-
ri ne Insti-
tutionū Ec-
clesiasticarū
quand; eas
in lege Chri-
sti animad-
verterint
non contine-
ri? Sutor de
Translat.
Bib. cap. 12*

ces for which hee would
haue the people debarred
from reading of them, al-
leadgeth this, in speciall for
one; *Whereas many things are
openly taught to bee observed,
which are not to bee expressely
had in the whole Scriptures, the
simple people observing these
things, will quickly murmur
and complaine, that so great
burdens should be imposed up-
on them, whereby the libertie of
the Gospell is so greatly impay-
red, and they also will bee easily
drawen away from the observa-
tion of the Ordinance of the
Church, when they shal obserue
that they are not contained in
the Law of Christ. It is not
then the obscuritie of the
Scriptures; but a feare by
their owne confessions of
some*

some strange discovery that would be made by reading of them, and in that feare they rather intimate a plainnesse and easinesse in the vnderstanding them: for otherwise what need they feare the peoples reading them, if they were so full of obscuritie (as they pretend) that they could not vnderstand them.

As therefore wee denie not that there is difficultie and obscuritie in the Scriptures, so wee professe likewise, that there are plaine and evident testimonies, which illustrate those difficult and obscure places, and that in *those plaine & evident places all things concerning faith & good manners are contained:*

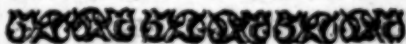
In ijs quæ aperte in scripturis posita sunt, inveniuntur illa omnia quæ continēt fidē moresq; viuendi.

Aug. de doct. Christ lib. 2. cap. 9.

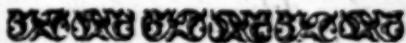
Aug. in Pf.
21. expof. 2.

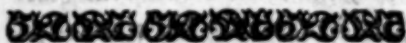
ned: This was Saint *Aufens* doctrine, this is ours; let vs therefore follow that sweet counsell, which that holy and ancient Father, by way of preuention, gaue the Christians of his time. *We are brethren, why do we strine? Our Father died not vntestate, bee made a Testament and so dyed. Men doe strine about the goods of the dead, till the Testament bee brought forth, then that is brought, they yeeld to haue it opened and read: the Iudge doth hearken, the Counsellors bee silent, the Cryer biddeth peace, all the people are attentive, that the words of the dead may bee read and heard. He lyeth voyd of life and feeling in his graue, and his words preuaile, Christ doth sit in heauen,*

uen, and is his Testament gain-
said? Open it, let vs read, we
are brethren, why doe we strine?
Let our minds be pacified, our
Father hath not left vs with-
out a Testament, he that made
the Testament, is liuing for
ever. Hee doeth heare our
words, hee doth know his owne
words, let vs reade why doe we
strine?



SECT.





SECT. III.

The Scripture, according to the judgment of the ancient Fathers, is the sole Iudge of Controuersies, and Interpreter of it selfe.

B *V*ſeem the Iesuited, knowing that the Scriptures were not such euidēt testimonies of the Roman faith, as his fellowes pretended; by way of preuention giues this caueat to his disciples; *If you cannot avoyd disputation with an Heretique, touching poynts of faith; although you finde you are able to match him, yet first demand of him, from whence hee*

*Si non potes
effugere vel
disputatio-
nē, vel colla-
tionē de re-
bus fidei cū
heretico (cui
tamē te do-
ctrinā infe-
riorem non
esse existi-
mas) primum*

hee will deriue his Arguments
against the Catholique Faith;
if he answer (as commonly they
doe) out of the sacred Scrip-
tures: tell him, there is no vi-
ctory, at least but uncertaine, to
be hoped for from them, unlesse
it may appeare who hath best
right to the Scriptures, and to
whom belongs authoritie to ex-
pound them. By this Iesuities
confession, the poynts in
controversie, are sub Iudice
in question, to which side
the right of Scriptures doe
belong, and to whom au-
thoritie to expound them;
and sooth to say, the con-
troversies of this age, are
now brought to this nar-
row issue, that our Adversa-
ries are well content, to trie
their cause by Scriptures, if
the

ab eo percā-
flare unde
argumenta
sua velint de-
promere cō-
tra fidē Ca-
tholicam, si
respondeat
ut solent ex
scripturis
diuinis, op-
pone illi, nul-
lā vel incer-
tā ex scrip-
turis sperari
victoriā, ni-
si prius con-
stet veri sint
possessores
scripturae il-
li an nos?
et ubi sit
vera fides et
potestas ex-
ponēdi scrip-
turas. Bu-
sæus in Pa-
nario Tit.
Hæres.

the Reformed Churches would graunt them but this one poore request, That they may bee sole Iudges and Interpreters of the Scripture.

A request no doubt, which in most mens vnderstanding, will seeme vnreasonable, that Christ and his Apostles should bee judged by man, or that a man should bee Plaintiffe, and Iudge in his owne cause. It was the constant profession of Saint *Austen*; *Men spirituall, whether they rule or bee ruled, judge according to the Spirit, but they judge not of the spirituall knowledge, which shineth in the firmament (of the Scriptures,) for it is not lawfull for any man to judge ouer*

Augnst.lib.
Confess. 13.
cap. 23.

ouer so high authoritie : for be the man neuer so spirituall, yet must hee be a doer, not a Iudge of the Law. And in the conclusion of the Chapter, hee giues his speciall reason for it : *There a man is said to bee Iudge, where he hath power and authority to correct.* He therefore who shall first dare to correct the Scripture, let that man by *S. Austens* rule assume authoritie to judge them: and as touching that *Text*, that a man should bee Plaintiffe, and Iudge in his own cause, it was a doctrine so different from the Primitive Chutch, that in the midst of heresies; I say, in the first and best ages, wherein Saint *Austen* and *Epiphanius* mention aboue fourescore

score heresies; euen then when the Fathers had greatest reason to stand vpon the priuiledge of their Church, they never made answere (like the Romanists) You must heare the Church, and our Church is that Catholique Church that is the sole Iudge of controversies, and according to our Interpretation (whose right it is to judge of the Scriptures) it is so and so; but on the contrary, they made the Scriptures sole Iudges of their cause, and withall professed, the text of Scripture was the truest Glosse in expounding of it selfe.

I speake not this, as if our reverend Divines did make the Scriptures sole Iudges
of

of our cause, excluding the testimonie of the Church: for we haue a church as well as they, we haue churchmen as well versd in Scriptures, and Fathers as themselves: neither doe wee denie the authoritie of the Fathers, which joyntly agree in poynts of Faith, for the right expounding of the Scriptures; onely wee say, the Authour of the Word, who best knew his owne meaning, was best able to expound himselfe: and in this manner the ancient Fathers, as they grounded their Church vpon the Scriptures, so likewise they referred backe the meaning of the Scriptures vnto the Authour of them, as if hee
that

*Ea verò quæ
in mysterijs
occultat, nec
ipsa eloquio
superbo eri-
git quo non
audcat ac-
cedere mens
tardiuscula
& in erudi-
ta, quasi
pauper ad
diuitem, sed
inuitat om-
nes humili
sermone,
quos nō solū
manifestā
pascit sed
etiā secretā
exerceat ve-
ritate hoc in
promptis qd
in reconditis
habens.*

Aug. Ep. 3.

that was Iudge of all men,
should bee iudged of none,
and such wee know is the
wisdom and goodnesse of
God, that hee hath often
times hid these things from the
wise and learned, which hee
hath reuealed vnto babes and
sucklings; and, as for those
things which it hideth in myste-
ries (saith Austen) it doth not
lift them vp with stately speech,
whereby an vnlearned minde
should not presume to approach
as a poore man to a rich, but
with a lowly speech inuiteth all
men, that it might not only feed
them with manifest, but also
exercise with obscure truth, ha-
ving that in manifest, that it
hath in obscure places: and as
concerning obscure places,
the same holy Father tells

vs,

vs, that, if they cannot see the things which are obscure and dark in the Scriptures, the fault is in themselves, not in the precepts, as if I should point with my finger at a starre, which they would gladly see, and their eye-sight were so weake, that although they did see my finger, yet they could not see the starre, at which I point: let them cease to blame me, and let them pray to God, that he will giue them eye-sight. And in his foure Books of Christian Doctrine, where he purposely treateth of expounding the Scriptures, he plainly prooueth, that the meaning of the Word, is learned out of the Word, and the obscure places are expounded by the manifest: and heerein hee

F toucheth

*illi vero qui
ea quæ in
diuinis libris
obscura sunt
intueri ne-
quiverint,
arbitrentur
se digitum
quidē meū
intueri posse
sydera verò
quib⁹ demō-
strandis in-
renditur vi-
dere non
posse & illi
ergo & isti
me repre-
hendere de-
finant &
lumen ocu-
lorum diui-
nitus sibi
præberi de-
precentur.
Aug. de
do&t. Chris.
l. i. Prolog.*

*Magnificet
et salubriter
spiritus sanctus
ita Scriptu-
ras sanctas
modificauit
ut locis a-
perrioribus
am occu-
reret, obscu-
rioribus au-
tem fastidia
detergeret.
Nihil enim
fere de illis
obscuritati-
bus eruitur,
qd non pla-
nissime di-
ctum alibi re-
peritur.*

*ug. de
oct. Chris.
3.2.ca.6.
Iusta ob-
scuritas in
Scripturis
propheticis,
sed si manu
quadam mēis
tue scriptu-
rarum ianuā
pulses & ea*

toucheth the freehold of the
Romane Church: for (saith
he) In this great plenty of Scrip-
tures, wee are fed with plaine
things, and exercised with ob-
scure, those driue away hunger,
these contempt, the holy Ghost
hauing tempered them so of pur-
pose: & then he concludeth
with the Tenet of our
Church; There is scarce any
thing drawn out of these obscure
places, which hath not been spo-
ken, (*quod non planissime*) most
plainely some other where. Nei-
ther was this the opinion of
this learned Father only, but
it was the confession of S.
Ambrose, There is much obscu-
rity in the Scriptures, but with-
all, if thou knocke at the doore
with the hand of thy understand-
ing, thou shalt gather by litle
and

and little the reason of that which is there spoken, and the doore shall be opened vnto thee, (non ab alio, sed à verbo dei) and that by no other but by the word of God it selfe. And with these Doctors of the Latine Church, agree the Greeke Fathers. Behold (saith Basil) now heare the scripture expounding it selfe, yea, (saith he) what things be or seeme to be couertly spoken in some places of holy Scripture, the same are expounded by other plaine places elsewhere. And (saith Chrysostom) Let vs follow the scope of the holy Scripture in interpreting of it selfe, when it teacheth some hard thing, it expoundeth it selfe, and suffereth not the hearer to erre Let vs not feare therefore (saith he) to put our

que sunt occulta diligenter examines, paulatim incipies rationem colligere dictorum & operietur tibi, Non ab alio sed à verbo Dei. Amb. in Psal. 118. Serm. 8. Basil Hexā. Hom. 4. *Que ambigua sunt & recte dicta esse in quibusdam diuine scripture locis, videntur, ab aliis locis manifestis declarantur, Idē quæst. cōp. Expl. quæst. 267. Ad ipsum diuine Script.*

scopū incedamus quæ seipsam interpretatur, & quāvis sacra Scriptura cum nos tale quiddam docere vult, seipsā exponit & auditore errare non sinit.
 Chrys. Hō 13. in Gen.
 Chrys in 1. Thes. Hō 7.
Siquidē empturus vēstē, quāvis artis Textoriæ imperitus sis, hæc verba non dicis. Nescio emere illud mihi, sed facis omnia ut discas--fac illa quæ faciendæ ratione

selues with full saile into the sea of Scriptures, because wee shall be sure to find the Word of God for our Pilot. And lastly, as it were forestalling that Popish opinion; (that the Scriptures are obscure, and therefore not to be read by the vulgar people) hee elegantly incites a Gentile to the reading of the Scripture, by a familiar and common reason; When thou buyest a garment, though thou have no skill in weauing, yet thou sayest not, I cannot buy it, they will deceiue mee: but thou dost vse all meanes to learne how to know it: doe therefore those things which are to be done, seeke all those things of God, and he altogether will reueale it vnto thee: So that if any doubt

doubt or difference happened in the Primitiue church amongst the true beleeuing christians, they referred the determination of it to the Inquest of Christ and his 12 Apostles, and they onely were made the sole Iudges of the question. The resolution of the ancient Father *Optatus*, in the question betwixt the Catholiques and the heretiques, whether one should bee twise baptized, may serue for a prooffe, and a full conclusion of the premisses; You say it is lawfull, we say it is not lawfull, betweene yours it is lawfull, and ours it is not lawfull the peoples soules doe doubt and wauer, let none beleeuue you nor vs, wee are all contending parties,

F 3

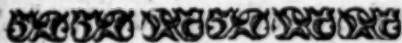
*quere à Deo
& ille tibi
omnino re-
uelabit Idē.
Homil. 33.
in Act.*

*De celo
querendus
est iudex,*

*sed ut quid
pulsamus ad
cælum, cum
habemus in
Euangelio
Testamen-
tum. Opt
lib. 5. contr.
Parmen.
Donat.*

ties, Iudges must be sought for: if Christians, they cannot be giuen on both sides, (for truth is hindered by affections.) A Iudge without must be sought for; if a Paynim, hee cannot know the Christian mysteries; if a Iew, hee is an enemy to Christian Baptisme: no iudgement therefore of this matter can bee found on earth, a Iudge in heaven must bee sought for. But why knocke we at heaven, when wee haue the Testament of Christ in the Gospell. And thus I haue briefly shewed you the deputed Iudges, and Interpreters of the Scripture in the Primitiue Church: now let vs obserue by what Rule the Scriptures are expounded in the Roman Church.

SECT.



S E C T. I I I I.

Our aduersaries, howsoever they pretend by taking an oath to make the Fathers Interpreters of the Scriptures, yet indeed they make themselves sole Interpreters of Scriptures and Fathers.

IT is an Article of the *Romane Creed*, published by Pope *Pius* the fourth, and by the oath their Foreman hath taken, all Priests and Iesuites are sworne, *Not to receiue or interpret the Scriptures, but according to the vniforme consent of Fathers.* It is a large and faire promise, & deliuered vpon

F 4 oath:

*Bulla Pii
quarti
Art. 2.*

oath: and for my part, if the Church of Rome can make good the vniforme consent of Fathers, for all their twelue new Articles of Faith, (which hath beene often promised, but neuer as yet by any one performed,) I shall willingly listen to their interpretation, and preferre it before any priuate, or latter Exposition.

It was the profession of our late King of famous memory, *What euer the Fathers of the first foure hundred yeares did with one vnānime consent agree vpon, to be beleeued as a necessary poynt of saluation, I will beleene it also, or at leastwise will be humbly silent, not taking vpon me to condemne the same.*

Apolog. for
the oath of
Allcag.pa.
36.

If we should decline the practise of the ancient Church in expounding Scripture by Scripture, but to demonstrate to the world, that our aduersaries in this poynt of their faith, haue neither followed the ancient Church, nor the Decree of their *Trent* Councell; whereby it shall appeare, that either this Article was newly created, or the former Popes and Councils haue disagreed from the latter.

Cardinall *Casetan* was so farre from subscribing to the Popes Creed in this poynt, that on the contrary hee giues this Præmonition to the Reader of the Scriptures; *Not to loath the new*

Concil.
Trid. Sess.
I.

Nullus
itaq. detes-
retur nouum
sacrae scrip-
turae sen-
sum, ex hoc
qd dissonat
a priscis
Doctōribus,
sed scrutetur
perspicua-
cius textum
ac contextū
Scripturae,
& si qua-
drare inue-
nerit, laudet
Deum qui
non alliga-
uit expositi-
onem Scrip-
turarum sa-
crarum prif-
corum Doc-
torum sensi-
bus. Caiet.
in Genes, 1.
Caniloci.
Theol. lib.
7. c. 3.

sense of the holy Scriptures for
this, that it dissenteth from the
ancient Doctōrs, but let him
search more exactly the Text
and coherence of the Scriptures;
and if he find it agree, to praise
God that hath not tyed the ex-
position of the Scriptures, to the
sense of the ancient Doctōrs.
This Protestant doctrine is
farre different from the Te-
net of the Roman Church,
insomuch that Bishop Canus
his fellow Romanist was
much troubled, that a prime
Cardinall should oppose an
Article of the Romane
Creed: one while hee char-
geth him, that *acutius mul-
tò quam feliciter*: hee expoun-
ded the Scriptures in some pla-
ces more wittsly then happily:
an other while he would so
seeme

seeme to excuse him, that hee might be convinced by this or the like argument, *To follow the Fathers in all, were to condemne our owne witts, and deprive our selues of the meanes to finde out the trneth.* What arguments might preuaile with the Cardinall, I cannot tell, but sure I am, his doctrine disagreed from the Article of the Roman faith. And Doctor *Payua Andradius*, a principall Pillar of the Trent Councell, rebuketh *Canus* for his rash reproouing of *Caietan*, and defendeth his Tenet with the same doctrine. Hee teacheth, that *when the Fathers sicke the literall sense of the Scriptures, they doe not alwayes find them,*
but

Can. ibid.

Andra. def.
fid. Triden.
lib. 2.

but giue diuers senses, one vnlike to another. Hee professeth ; We may forsake their senses all, and bring a new vnlike to theirs. He addeth further ; that experience forceth vs to confesse, vnesse we will be vnthankfull to most excellent wits, that very many things in Moses and the Prophets, are in this our age expounded more exactly, through the diligence of learned men, then euer they were before : And thereupon he concludeth, that the holy Ghost (the only and faithfull Interpreter of the Scriptures) would haue many things to be knowne to vs, which our Ancestors knew not, and hath wrought by meanes vknowne to vs, knowne to him, that the Fathers noted
good

good and godly mysteries out of very many places of the Scriptures, whereof the right and naturall sense hath beene found out by posteritie. And thus *Canus* against *Cajetan*, and *Andradius* against *Canus*, and *Cajetan* and *Andradius* both against the Trent Article, allow the Exposition of Scripture by Scripture, and somtimes against the streame of Fathers. I proceed to the examination of more witnesses, and I call Cardinall *Bellarmino* to testifie the same doctrine, that neither hee, nor his associates, doe holde themselves tyed by their new Article of faith, to the Exposition of the Fathers; *It is one thing* (saith hee) *to interpret the*

*Aliud est
interpretari
legem more
Doctōris, a-
liud more
Iudicis &c.
Bell. de ver-
bo Dei lib.
3. cap. 10.*

*Scripta Pa-
trum non
sunt Regu-
la, nec ha-
bent autho-
ritatem ob-
ligandi.
Idem. ibid.*

*the Law as a Doctōr, an other
thing as a Iudge : of the one
is required Learning, of the o-
ther Authority : the opinion of
the Doctōrs is to be followed ac-
cording to reason ; but the
Iudges opinion is to be followed
of necessitie. Saint Austen, and
the Fathers in their Expositi-
ons, supplied the places of Doc-
tors, which wee may follow as
we see cause, the Pope and Conn-
cell supply the places of Iudges,
with a Commission from God,
and therefore they must be ob-
served and followed of necessity.*

Thus we haue scene three
seuerall Iudges and Exposi-
tors of the Scriptures. First
the ancient Fathers made
the Scriptures the onely
Iudges, and true Interpre-
ters of themselves, next the
Trent

Trent Doctors, decreed the ancient Fathers for Interpreters: and now at length, the later Schoolemen haue proclaimed their Popes and Councils for the chiefest Iudges, of the Scriptures: and *These* (say they) *must be followed of necessity*. Pardon them, *Necessitie is a deadly dart*; there is no necessitie by their doctrine to obey the expositions of Fathers, (which is the second Article of their Faith) but there is a necessitie to obey the authoritie of their late Popes and Councils, in their Exposition, which is but matter of opinion; and from hence it will follow, that either the Articles of the Roman Creed were newly crea-

*Durum re-
lum Neces-
sitas.*

created by Pope *Pius* the fourth, and that creation was not in his power; or that those Doctors, and Cardinals had not the oath administred vnto them; or we may iustly suspect they haue forsworne themselves. Neither was this the opinion of these particular men onely, but the *Romane Church*, (notwithstanding their solemne protestation, by which they are enioyned to interpret the Scriptures) doth in many things, by her owne confession, waue the Interpretation of the Fathers. It is the testimony of *Cardinall Baroni- us*, *Although the most holy Fathers, whome for their great learning we rightly terme the*
Doctors

*Sanctissi-
mos Patres
quos Docto-
res Eccle-
siae ob illo-
rum sub-
limem eru-
ditionem*

Doctors of the Church, were indued above others with the grace of Gods holy Spirit, yet the Catholique Roman Church doth not follow them alwayes, and in all things expounding of the Scriptures. Here is an other confession of a great Cardinall, (who was not ignorant of the Articles of his faith, that) notwithstanding the Trent Decree, and the Popes Bull, the Church did not alwayes follow the exposition of the Fathers. Now if any shall require a reason why the Pope and Cardinals of former ages dissent from others of these later times, in expounding of the Scriptures, Friar Stella, who doth not condemne the Exposition giuen by the

merito nominamus quantumlibet spiritus sancti gratia prae aliis imbutos liqueat in interpretatione scripturarum non semper ac in omnibus Catholica Ecclesia sequitur.
Baron.
Ann. Tom.
I. ad ann.
24. num. mar.
213.

*Benè tamen
scimus Pyg-
maeos gy-
gantum hu-
meris impo-
sitos plus-
quam ipsos
gigantes
videre.*

*Stel. enarrat
in Luc. ca.
10.*

*Nec cuiquā
obscurū est
quin poste-
riorib⁹ inge-
niis multa
sint, tam ex
Euangelis
quam ex
scripturis
&c.*

*Roffens.
Confut. Af-
fert. Luther
Art. 18.*

the ancient Doctors, protesteth, *Hee knoweth full well, that Pygmies being put upon Gyants shoulders, doe see further then the Gyants themselves.* But Bishop Fisher doth more warily excuse it, and with plausible reasons assure vs, that *Many things, as well before the Gospell, as in the rest of the Scriptures, are now more exquisitely discussed by later wits, and more clearly understood, then they haue been heretofore; either by reason that the yce was not as then broken vnto the Ancients, neither did their age suffice to weigh exactly that whole sea of Scriptures, or because in this most large field of Scriptures, even after the most diligent reapers, some eares will remaine to be*

bee gathered, as yet vntouched.

How forcible motives, these reasons may seeme to other men, I will not heere dispute: sure I am, they are vaine excuses for Romane Bishops and Cardinals, who are bound by their generall Councell, and the Popes Bull, to obey the Exposition of Fathers, as an Article of their faith.

But admit these opinions should bee excused for the particular Tenets of some priuate men, let vs see how faithfully other Popes and Pastors of these latter times haue interpreted the Scriptures, with the vniforme consent of Fathers.

Moses saith, God made man after his Image : Pope Adri-
an

Whit. &
Camp. 9.
Rat pag.
269.

Extra. de
maior. &
obed.

Jewels De-
tence, p. 52.

*Fiet unum
ouile & u-
nus Pastor
quod qui-
dam de
Christo in-
telligi non
poteſt ſed de
aliquo alio
Ministro
qui preſit
loco eius
Ioh. de Par.
de pot.
Reg. & Pa-
pati c. 30.*

an interpreteth; therefore I-
mages muſt bee ſet up in
Churches.

Saint Peter ſaith, Behold,
here are two ſwords; Pope Bo-
niſace concludes: Therefore
the Pope hath power over the
ſpirituell, and the temporall.

Saint Matthew ſaith, Giue
not that which is holy vnto
dogs. Mr. Harding expounds
it: therefore it is not lawfull
for the vulgar people to reade
the Scriptures.

Saint Iohn ſaith, There ſhall
bee one Fold, and one Sheep-
herd. Iohannes de Pariſijs tels
vs: This place cannot bee ex-
pounded of Chriſt, but muſt be
taken for ſome Miniſter ruling
in his ſtead.

The Prophet Dawid ſaith,
Thou haſt put all things vnder
his

his feet: Antoninus expounds it: *Thou hast made all things subiect to the Pope, the cattle of the field, that is to say, men living in the earth: the fishes of the sea, that is to say, the soules in Purgatory: the fowles of the ayre, that is to say, the soules of the blessed in heauen. And lastly, whereas our Sauour Christ witnesseth of himselfe: All power is giuen to me both in heauen and earth. Stephen Archbishop of Patraca, applyed it to Pope Leo the tenth in the Councell of Lateran, in the audience of the Pope himselfe, who thankfully accepted it, and suffered it to bee published and printed: and (as it is rightly obserued by learned Du Moulin) Pope Innocent*

Anton. in
sum. part. 3.
tit. 22. c. 5.

In Concil.
Later. sub
Leo. 10 p.
671.

Bucler of
faith, p. 30.

Exod. 33.
23.

cent the third, in his Booke of the Mysteries of the Masse; the booke of sacred Ceremonies, *Durants Rationalls, Tolet, and Titleman*, and others do most ridiculously wrest the Scriptures, altogether different from their right meaning, and the Expositions of the Fathers: as for instance: The Scripture saith, *The Rocke was Christ*: therefore say they, the Altar must bee of stone. It is written, *I am the light of the world*: therefore Tapers must be set vpon the Altar: It is written: *Let him kisse me with the kisses of his mouth*: therefore the Priest must kisse the Altar. It is written: *Thou shalt see my backe parts*: therefore the Priest must turne his

his backe to the people. It is written: *Wash mee againe*, therefore the Priest must wash his hands twise. It is written, *Put off thy shoes*, for *this place is holy*: therefore the Bishop at Masse changeth his hose and shoes. And lastly, the Pope himselfe, at the time of his coronation, casteth certaine copper money amongst the people, v-
 sifing the words of *Peter*: *Siluer and gold haue I none, but that which I haue, I giue thee.*

These and the like Expositions doe much resemble the strict order of Monkes, who reading the words in *Matthew*, (*He that taketh not up his Crosse and followeth me, is not worthy of mee*) made themselves wooden crosses,

*Lauda me
amplius.
Psalm. 51.*

Exod. 3. 5.

*Discipulis
sini Monacho-
um simplici-
ter in-
telligentes*

fecerunt sibi
cruces lig-
neas easque
sibi iugiter
humeris cir-
cumferen-
tes, &c.
Ioh. de Po-
lema. orat.
in Concil.
Basil,

Hieron. 24.
q. 3. cap.
Hæresis.

ses, and so carried them on their backs continually, causing all the world to laugh at them: for howsoever they may seeme to bee the expositions of some priuate spirits, yet hee that makes oath *in verbo Sacerdotis*, to receiue & expound the Scriptures, with the vniforme consent of Fathers, and shall render such Expositions of the Text, can bee no true Catholique: For whosoever doeth otherwise vnderstand the Scripture (saith Hierome) then the sense of the holy Ghost (who is the Penman of the Scripture) requires, although hee hath not departed from the Church, yet hee may bee tearmed an heretique. But (as the Friar said wittily in

in his Sermon) the trueth which hee preached, was like holy water, which euery one called for apace, yet when the Sexton cast it on them, they let it fall on their backs: in like manner the Romanists seemingly call for the Scriptures, they commonly vaunt that they expound and receiue them according to the vniforme consent of Fathers; but (as *Vincentius Lyrinensis* said of the heretiques of his time,) *When they shall begin not onely to utter those sayings, but also to expound them, then the bitterness, then the sowernesse and madnesse is perceiued; then a new deuised poyson will be breathed out, then are prophane Nouelties disclosed, then may you*

G

see

Vbi caperunt illas voces non iam proferre sed etiam exponere non ad G. c. Vincent. Lyrin. c. 36.

see the bounds of the ancient Fathers to bee remoued; the Catholique Faith to bee then butchered; and the doctrine of the Church torne in pieces.

¶ Pope Pius the fourth who first published the Articles of the Creed, was not ignorant, that the Scriptures must bee farre fetched, and hardly strayned, to make them speake for the Trent doctrine: hee well vnderstood, that it was too generall and strict a tye vpon euery Masse Priest, to receiue and interpret the Scriptures with the vniforme consent of Fathers, (knowing well, that many Masse Priests were vtterly ignorant of the Fathers,) and therefore to qualifie the rigour of that oath,

oath, adioyned these words to the aforesaid Article ; *Also that sacred Scripture, according to that sense which the Mother Church hath holden, (whose right is to iudge of the true sense and interpretation of holy Scripture) I doe admit :* so that by the latter part of the Article , they allow the Fathersto bee interpreters of the Scriptures; and by the first part, they make themselves sole interpreters of the Fathers ; to which addition an ignorant Priest will sweare, with a mentall reseruation, that he doeth not receiue nor expound the Scripture , but with the vniforme consent of Fathers, that is, according to the sense and iudge-

*Si quis ha-
ber interpretationem
Ecclesie
Romane de
loco aliquo
Scripturae,
etiam si nec
sciat nec in-
telligat an
et quomodo
cū Scriptu-
re verbia*

ment of the Roman church; for it is not to bee doubted, but the Church will allow of that sense which is most agreeable to that doctrine, and of that interpretation, (although it bee farre different from the Ancients,) which is most consonant to their Religion, and the rather I incline to this opinion; for that Cardinall Hosius doth protest it for a universall and Catholike doctrine of his Church. *If a man haue the interpretation of the Church of Rome, of any place of Scripture, hee hath the very words of God, though hee neither know nor understand, whether and how it agreeth with the words of Scripture.* Now if it happen that those

those which are better instructed, by comparing of Scriptures and Fathers, doe make a doubt of some place of Scripture, which the Church teacheth different from the Fathers, Cardinall *Cusanus*, by way of preuention, giues him to vnderstand, that there is *Fides Temporum*, a faith that followeth the time: Neither is it any maruell (saith hee) though the practise of the Church expound the Scripture at one time one way, and at another time another way; for the understanding or sense of the Scripture runneth with the practise, and that sense so agreeing with the practise, is the quickening Spirit; and therefore the Scriptures follow the

G 3 Church,

conueniat,
ramen habet
ipsissimum
verbum Dei.
Hof. de ex-
presso verb
Dei.

Non est mi-
rum si prax-
is Ecclesie
vno tempore
interprete-
tur Scriptu-
ram vno
modo et a-
lio tempore
alio modo,
nam intel-
lectus currit
cum praxi,
intellectus
enim qui
cum praxi
concurrit est
spiritus vi-
uificans, se-
quuntur er-
go scripturae;

ecclesiam et
non e con-
uerso. Nich.
Cusan. ad
Bohem. E-
pist. 7.

Church, but contrariwise, the Church followeth not the Scriptures. This learned Romanist tels vs, it is no wonder that the Scripture is at diuers times diuersly expounded: hee tels vs, the Scripture attends the Churches pleasure: and lastly, which is most true, hee professeth the Romish Church followeth not the Scripture, but the times.

That this Cardinall speaketh truth, I thinke no Protestant doth make question: but that you may be witnes also of the practise of these times, you shall obserue how fitly these men haue applied the Scripture to their Church: whereas it is said to *Peter* in a vision,
Arise,

Arise, kill and eat: Cardinall *Baronius* being Interpreter, will tell you: *The Pope is Peter, and the Venetians are the meate which must bee killed and deuoured.* In like manner, whereas Saint Paul saith, *Hæreticum deuita, A-void an heretique:* the sillie Fryar applies it to times and persons with this Exposition: *Hæreticum de-vitâ tolle: kill the heretique,* meaning the Protestant: and in this manner according to the times, the sense runneth with the practise; or at least wile I am sure, this practise runneth with these times.

Thus then you haue *Fides Ecclesia*, an Exposition of Scriptures according to

In voto Ba-
ronij con-
trâ Vene-
tos.

Eras. En-
com. Moriz

the Article of the Romish Creed, and *Fides temporum*, an Exposition futable to the times, and their owne doctrine. If wee appeale to Scriptures, they account them dumbe Iudges, without the Exposition of their Church: if wee require an Exposition with the consent of Fathers, they tell vs wee must admit that sense which the Church holdeth, whose right is to iudge of the true sense of Scriptures: If wee shew them, that their Expositions are senselesse, and disagreeing from the Ancients; they tell vs the Scriptures may receiue different Expositions according to the times. And thus they make the Scriptures

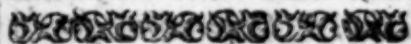
tures sound like Bells, according to their fancies, and violate their oath with a *Saluo Iure*, saving a right to the sense and meaning of their owne Church. This way therefore is *Via Denia*, a *Wandering and By-way*.

It resteth in the last and chieftest place, to obserue the difference betwixt the Church of Rome and vs, touching the intire Canon of Scriptures (for without doubt this is the onely and infallible rule of faith,) and there is a curse denounced by God himselfe against all those *that adde to his word, or diminish ought from it*. It shall appeare therefore by many pregnant and infallible testimonies of our aduersaries them-

Deut. 4. 2.
Reu. 22. 18.

themselves, that the Canon of Scripture which we profess and beleue, was the same which was taught and declared by Christ and his Apostles in the first age; the same which was published, and generally received by the ancient Fathers in succeeding ages; the same which continued in the bosome of the Romane Church in all ages, till the dayes of *Luther*.

SECT.



S. A. C. T. V.

The true Canon of Scriptures
which wee professe (without
the Apocryphall additions) is
confirmed by pregnant testi-
monies in all ages, and most
of them acknowledged by the
Romanists themselves.

IT was the complaint of
Campion the Iesuite, that
the ancient Canon of
Scripture was altered at the
comming of Luther; and
thereupon as a man intraged
against the Lutherans, hee
makes this open out-cry:
What incensed Luthers whelps,
to put out of the true Canon of
Scripture, Tobias, Ecclesiasti-
cus,

Camp. Rat.
1.

cus, and the two bookes of Mac-
cabees? Desperation: for by
these heavenly oracles, they are
expressely convinced, as often as
they dispute against the defence
of Angels, as often as they di-
spute against Freewill, as often
as they dispute against Praying
for the dead, as often as they
dispute against Praying to the
Saints. Surely, if this Ro-
manist had beene as reall in
his proofes, as he was vaine
glorious in his speeches, he
had gone beyond all the
Romish Profelytes of our
age: for neuer man made
greater flourishes with poo-
rer proofes: for it shall ap-
peare, that wee haue publi-
shed no other Canon of
Scripture, then Christ and
his Apostles taught, and re-
ceiued:

ceiued; no other then the ancient Fathers declared to be diuinely Canonically (and those onely Canonically) none other, then the learned Doctors and Professors, intirely preserved in the bosome of the Roman church in all ages: so that if any curse be denounced against vs, for renouncing doctrines of faith, deduced from Apocryphall Scriptures, I say it shall appeare by the same Decree, they haue layd an *Anathema* vpon Christ and his Apostles, and haue cursed the ancient Fathers, and the principall members of their owne Church.

In the first age,
to Ann. 100.

Rom. 3. 2.
Factique
sunt (Iudei)
depositarij
& custodes
Eloquiorum
Dei. Tolet.
coment in
Rom. 3. 2.

Bell. de ver.
bo Dei lib.
1. cap 10.

First then wee must observe, according to Saint Paul's testimonie: *Vnto the Iewes were committed the Oracles of God: these Oracles, as Gods pledges, were preserved by them,* (saith Cardinall Tolet) and according to the number of the Hebrew letters, they were diuided into two and twentie Bookes, which is the Canon of Scripture now taught and receiued by the reformed Churches. The other Bookes, (which wee terme *Apocryphall*) were neuer receiued of the Iewes for Canonically, as Bellarmine himselfe doth testifie. This Canon of the Iewes
was

was so true and perfect at Christs coming, that neither Christ, nor any of his Apostles complained of it: nay more, they cited many things out of the *Canonicall* Bookes of Scripture, for proove of their doctrine, with this speciall character, *As it is written*: when as in all the Gospell of Christ, there is not so much as one authoritie cited by Christ or his Apostles, out of the Bookes which we terme *Apocryphall*. This Canon of the Iewes, as it was intirely preserved by them, (and is now receiued by vs) so it is likewise warranted by Christ himselfe: for Saint *Luke* tells vs, that our Saviour after his Resurrection,
be-

Luk 24.
27.

1bid. ver.
44.

beginning at Moses and all the Prophets, expounded in all the Scriptures the things concerning himselfe; what he meant by all the Scriptures, hee afterwards expounds in the 44. verse of the same chapter: *These are the words which I speake unto you, which were written in the Law of Moses, and in the Prophets, and in the Psalmes concerning me; Here then is the true Canon of Scripture delivered, and rightly diuided by Christ himselfe, into three seuerall rankes; into the Law, the Prophets, and the Psalmes, vnder all or any of which rankes the Books which we terme Apocryphall, neither are, nor euer were contein-
stant*

stant Tenet of the Primitive Church, touching the true Canon of the Scriptures in the first Age.

In the second Age,
An. 100. to 200.

Melito Bishop of Sardis] In an Epistle to *Onesimus*, numbred the Bookes of the Old Testament, wherein hee maketh no mention of *Judith*, *Tobit*, *Ecclesiasticus*, nor the *Maccabees*: and this is likewise confessed by *Bellarmino*: Many Ancients (saith he) as namely *Melito*, did follow the Hebrew Canon of the Jewes. And *Eusebius* more plainly tells vs, that when hee had made diligent search of all the Bookes of
Scrip-

Euseb. hist. Eccles. li. 4. c. 25.

Bell. de verbo Dei, li. 1. cap. 20.

Cum diligenter de omnibus explorauerat, omni

inuestigatio-
ne comperit
hos libros
esse à vete-
ris Testa-
menti Cano-
ne reiicien-
dos. Euf. lib.
4. ca. 26. vt
Canus ci-
tat.

Euseb. li. 6.
cap. 19.

Scripture, hee accounted these
bookes (which wee terme Apo-
cryphall) to bee reiected from
the Canon.

In the third age.

An. 200 to 300.

[Origen] in his Expositi-
on vpon the first Psalm, saith; We may not be ignorant
there are two and twenty books
of the old Testament after the
Hebrewes, which is the number
of the letters among them.
This is likewise witnessed
by Eusebius, that as Origen
receined the Canon of the Iewes,
so likewise hee reiected those
bookes which wee terme Apo-
cryphall with the Iewes.

In

In the fourth Age,
Ann. 300. to 400

Hilary Bishop of Poitiers] tells vs, The Law of the Olde Testament is contained in two and twentie bookes, according to the number of the Hebrew letters. And there he tells vs further, how they are disposed, and put in order according to the tradition of the Ancients, (in this manner) There are five bookes of Moses, Iosuah is the sixt, the Iudges and Ruth the seuenth, the first and second of Kings the eight, the third and fourth of Kings the ninth, the two bookes of Chronicles the tenth, Esdras the eleventh, Psalmes the twelfth, Solomons Prouerbes, Ecclesiastes, Canticles, thirteenth, fourteenth, fifteenth.

In viginti
duos libros
lex Testa-
menti vete-
ris depute-
tur, ut cum
literarum
numero con-
uenirent :
qui ita se-
cundum
Traditiones
veterum de-
putantur :
ut Moysi sint
libri quinque,
Iesu Naue
sextus, Iudi-
cum &
Ruth septi-
mus &c.
Hilar. in
Prolog. in
Psal. expla-
nationem.

Veteris Testamenti librorum meditare duos et viginti. Tu itaq; cum sis filius Ecclesie non transgredieris illius terminos, Cyril. Catech. 4. Sunt itaque Canonici veteris Testamenti libri 22. litteris Hebraicis numero pares, præter istos autem sunt adhuc alii eiusdem veteris instrumenti libri non Canonici, qui Catechume-

The twelve Prophets the sixteenth; Esay, Jeremy with the Lamentations, Daniel, Ezechiel, Iob and Hester, doe make up the number of 22. bookes.

Cyril of Ierusalem] giues the like lesson to the Reader. Peruse the two and twenty bookes, but meddle not with the Apocrypha; meditate diligently vpon those Scriptures, which the Church doth confidently reade, and vse no other.

Athanasius] tells vs, The Christians had at that time a definite number of bookes comprehended in a Canon, and of that Canon touching the Olde Testament, they were twentie two bookes, equal to the number of the Hebrew letters: and as touching the Apocryphall bookes,

books, as namely, the booke of *Wisedome*, *Maccabees*, and the rest, *libri non Canonici*; they are read only to the *Catechumens*, but are not *Canonical*. This testimony is so true, that *Canus* confesseth, he was not only of our opinion, but also drew many *Divines* after him.

Eusebius Bishop of *Casarea*] saith; *The Hebrew Historie of the Maccabees*, reckons from thence, the raigne of the *Grecians*; but those bookes are not received among the *divine Scriptures*. This Author is likewise acknowledged by *Canus* in this Tenet to be ours.

Ruffinus] as some say *Cyprian*, in reciting the Canon of the Scripture, testifies the like

nia tantum
leguntur Sa-
pientia Solo-
monis &c.
Athanaf. in
Synopf.
Nec ab hac
sententia o-
lienus fuit
Damasceus
& Athana-
sius, quos
Theologi
multi secuti
sunt. Canus
loc. Theol.
lib. 1. ca. 10.
Euse. Chro.
l. 2. ex Hier.
versione.
Eusebio atq;
reliquis li-
cuit aliquā-
do dubitare.
Can. lib. 2.
cap. 11.
Hæc sunt
quæ Patres
intra Cano-
nem conclu-
serunt. ex
quibus si-

dei nostre
assertiones
constare vo-
luerunt sci-
endū tamen
est, qd et alii
libri sūt qui
nō sūt Can-
onici, sed
Ecclesiastici
à maioribus
appellati sūt
ut sapientia
Solomonis et
alia Sapiē-
tia quę dici-
tur filii Sy-
rach; eiusdē
ordinis est li-
ber Tobie, et
Iudith, Ma-
chabæorum
libri—quę
omnia legi
quidē in Ec-
clesiis volue-
runt non ta-
men proferri
ad authori-
tatem ex his
fidei confir-
mandam.
Ruff. siue

like in this age; These be the
bookes which our Fathers haue
included within the Canon, out
of which they would haue the
assertions of our faith to ap-
peare: but yet wee must know,
that there bee also other bookes,
which are not Canonically, but
are called of our Ancestors, Ec-
clesiasticall; as is the Wisdome
of Solomon, Ecclesiasticus, To-
bias, Iudith, and the bookes of
Maccabees: all which they will
indeed haue to bee read in the
Church, but not to bee alledged
for confirmation of faith. Bel-
larmino confesseth (with vs)
that Ruffinus did follow the
Hebrew Canon: but his
fellow Canus is not conten-
ted with such a moderate
confession, but returnes this
answere, *Although Ruffinus*
did

did affirme, that the bookes of Maccabees were to bee rejected by the tradition of the Fathers, yet by the Readers leauel hee was ignorant of that Tradition.

Saint Hierome] is our witnessse; As the Church readeth Iudith, Tobias, and the Maccabees, but receiveth them not for Canonickall Scriptures: so these two bookes (namely) the Wisedome of Solomon, and Iesus the sonne of Syrach, doth the Church reade for the edification of the people, not to confirme thereby the authoritie of any doctrine in the Church. This is likewise confessed by Bellarmine, I admit (saith hee) that Hierome was of that opinion, because as yet in these dayes a generall Councell had decreed

Cypr. in explic. Symb. Bell. de verbo Dei lib. 1. cap. 20. Quod vero Ruffin' asserit ex patris Traditione eos libros a canone reiciendos pace Lectoris delum sit, patrum traditiones ignoravit. Can. lib. 2. c. 11. Sicut Iudith & Tobias, & Maccabearum libros legit Ecclesia, sed eos inter Canonicas scripturas non recipit; sic & hac duo volumina sapientie Solomonis et

*Syrachtegit
ad edifica-
tionē plebis
non ad au-
thoritatem
dogmatum*

*confirmandum. In Præfat. lib. Solom. Admisso
Hieronymum ea fuisse opinione quia nondum generale
Concilium de his libris aliquid statuerat, &c. Bell.
de verbo Dei lib. 1. cap. 10.*

*Ipse ergo sa-
cri Codicis
pandis tibi
Omnes libel-
los &c. ul-
timum no-
men duplex
cui est An-
gelum Ma-
lachiam.
Greg. Naz.
Car. Iamb.
ad Seleucū
Iamb. 3.*

*decreed nothing touching those
bookes, except the booke of In-
dith, which Hierom afterwards
receined.*

*Gregory Nazianzen] wri-
ting to Seleucus, promiset
him, that he will shew him
a catalogue of the Canoni-
call bookes, and according-
ly beginning from Genesis,
cites the bookes in order to
Malachie, the last of the
Prophets. This authoritie in
our behalfe is likewise con-
fessed by Iacobus Billius, a
Romanist in his Commen-
tary vpon those verses, but
hee excuseth him in this
manner, That hee omitted o-
ther*

ther bookes, as namely Iudith the Maccabees, &c. of which notwithstanding to make a doubt in these dayes, would bee accounted a wicked thing: but before they were generally received of the Church, it was no sinne not to admit them amongst the number of Canonick Scriptures.

The Councell of Laodicea] Wee ought to reade onely the bookes of the Old and New Testament: and in that 59. Canon, the Councell recites onely those Canonick Bookes of Scripture which we allow; and the Canons of this Councell are confirmed by the sixt Generall Councell in Trullo; and Binius himselve confesseth, that the booke of Iudith; by the

H

an-

De quibus tamen nunc dubitare nefas est, antequam autem ab Ecclesia communicō- sensu recepti essent, nihil pisculi fuit eos in Canonicoꝝ numerum ac sedem minimè admittere. Iacob. Bill. in Iam. 3. Nazian. Non oportet libros qui sunt extra Canonem legere nisi solos Canonicos Noui & Veteris Testamenti Concil. Laod. Can. 59. Can. 2. Liber Iudith aucto-

ritate huius
Prouincia-
lis Concilii
inter Apo-
crhyphos re-
iicitur Bini-
us in Con-
cil. Rom.
sub. Syl-
uest. Not.

utiles qui-
dem sunt et
commodi
sed in nu-
merum re-
ceptorum nō
referuntur
quare neque
in Aaron,
neq; in Te-
stamenti
Arcam re-
positi sunt
Epiph. li.
de Mens.
& Ponder.

In Macha-
bæorum li-

authoritie of this Councell, is
reiected as Apocrypha. And
this was the constant opini-
on of the Primitiue church,
touching the intire rule of
Scripture in the fourth Age.

In the fifth Age,
An. 400. to 500.

Epiphanius] after hee had
reckoned vp the Canon of
two and twentie Bookes,
censureth the Bookes of
Wisedomes, and *Ecclesiasticus*,
in these words: *They are fit*
and profitable, but not reckoned
amongst those bookes which are
receined by our Church, and
therefore were neither layd vp
with Aaron, nor in the Arke
of the New Testament.

Saint Austen] although
there

there may something bee found in the booke of Maccabees meet for this order of writing, and worthy to bee joyned with the number of Miracles, yet we will not weary our selues with any care thereof, for that wee haue intended onely to touch a short rehearfall of the miracles contained in the diuine Canon; And for a further explanation of the true Canon, different from the Apocryphall Scriptures, he tells vs, This reckoning is not found in the holy Scriptures that are called Canonically, but in certaine other bookes, amongst which are the bookes of the Maccabees. And as concerning the authoritie of these bookes, when it was objected against him, that *Bazis*

H₂

killed

bris et si aliquid Mirabilium numero inferendum conueniens fuisse ordini inueniatur, de hac tamen nulla cura fatigabimur quia tantum agere proposuimus ut de Diuini Canonis Mirabilibus exigua expositionem tangeremus.

Aug. de Mirab sacræ Scrip. l. 2. c. 74

Hec superuacua non in Scripturis sanctis que appellantur Canonicæ, sed in aliis inueniuntur

*in quibus
sunt et Ma-
chabeorum
libri. De
civ. Dei li.
18. c. 36.*

*Scriptura
que appella-
tur Macha-
beorum re-
cepta est ab
Ecclesia non
inutiliter si
sobrie lega-
tur vel au-
diatur ma-
ximè prop-
ter illos
Machabeos
qui pro Dei
lege indigna
perpeffa
sunt. Aug.
contra Se-
cundum
Ep. Gaud. l.
2. c. 23.*

killed himselfe, and there-
fore it was lawfull by the
Scripture for a man to kill
himselfe : amongst other
answeres hee returnes this
for one ; *The Iewes doe not
esteeme this Scripture called the
Maccabees, in such sort, as the
Law, the Prophets, and the
Psalmes, to which Christ giueth
testimony, as to them that beare
that witnesse of him, saying, It
behoued that all these things
should be fulfilled that are writ-
ten of mee in the Law, the Pro-
phets, and the Psalmes : but it
is receined of the Church not
unprofitably, so that it bee read
and heard with sobrietie, espe-
cially because of these Macca-
bees, which indured grievous
persecutions for the Lawe of
God.*

In

*In the sixth Age,
An. 500. to 600.*

Innilius Bishop of Africa] excludeth from the Canon-icall bookes, *Iudish*, the *Maccabees*, and the booke of *Wisedome*: and concerning them, he puts this question, and resolues it: *Why are not these bookes inserted amongst the Canonickall Scriptures? Because* (saith hee) *the Iewes did make a difference of them, as S. Hierom and others do testifie.*

*In the seventh Age,
An. 600. to 700.*

Gregory the Great] did account the bookes of *Maccabees Apocryphall*: *We doe not amisse* (saith hee)

H 3

if

Quare hi libri non inter canonicas Scripturas currunt. M. Quoniam apud Hebreos quoq; super hac differentia recipiebantur sicut Hier. ceteriq; restatur. Iun. de part. diuinæ legis lib. I. cap. 3.

De qua re non inordinate agimus si ex libris licet non

*Canonicis,
sed tamē ad
edificationē
ecclesiæ edi-
tis testimo-
nium profe-
rimus. In
Iob lib. 19.
cap. 13.*

*B. Gregori⁹
authoritate
ut opinor
Hier. motus
videtur cō-
cedere illos
non esse Ca-
nonicos cum
tamen de ijs
producat
testimonia.*

*Cathar. o-
pusc. de lib.*

*Canonicis.
Secundum
Greg. in*

*Moralibus
liber Iudith,
Tob. et Ma-
chab. eorum.*

*Ecclus. atq;
lib Sapiētie*

*non sunt recipiendi ad confirmandum aliquid de fide. Occ.
Dial. part. 3. tract. 1. l. 3. cap. 16.*

if wee produce a testimony out of the bookes of Maccabees, though not Canonically, yet published for the instruction of the Church. This is witnessed also by Catharinus, Gregory (saith hee) led as I conceive, by the authoritie of Saint Hierome, did seeme to graunt, that those bookes were not Canonically, although hee produced testimonies out of them. But learned Occham more plainly declares his opinion touching Gregorie; According to Gregories doctrine (saith hee) the booke of Iudith, Tobias, the Maccabees, Ecclesiasticus, and the booke of Wisedome, are not to be received for the confirmation of any doctrine of faith.

*In the eighth Age,
An. 700. to 800.*

Damascene] who was canonized a Saint, for his service at the second Council of Nice, tells vs, it is *opera pretium*, &c. worth our paines, to search and know, that there are two and twentie bookes of Canonickall Scripture of the old Testament, and as touching the Apocryphall, he termes them, *εὐαγγελιοὶ μὲν καὶ καλὰ*, they are full of vertuous instructions, but are not numbered amongst the Prophets, neither were they layd up in the Arke. This Author is confessed to bee ours in this poynt: inso-much as *Camus* professeth, that *Damascene* and *Athana-*

H 7

sius

ἰστορῶν ὡς
εἴκοσι, καὶ
δύο βιβλίοι
εἰσι τὶ πα-
λαιὰ καὶ δι-
αθήκῃ καὶ
τὰ σωχρεῖα
τὶ ἱεραῖα
θωμῶν.

*Damasc.
Orth. fid. l.
4. c. 18.*

*Nec ab hac
sententia
alienus fuit
Damascen'
quos Theo-
logi multi*

secuti sunt
Canus loc.
Theol. lib.
2. cap. 10.

sius were of his opinion, and
were followed in this by many
Divines.

In the ninth Age,
An. 800. to 900.

Nicephorus, Patriarch of
Constantinople] giues vs to
vnderstand, that the bookes of
the Old Testament were twen-
ty and two. And in trea-
ting of the Apocryphall
bookes, hee mentioneth in
particular, the bookes of
Maccabees, the VVisedome of
Solomon, Ester, Iudith, Susa-
na, Tobit.

Alcuinus, Abbot of Saint
Martins at Tours in France,]
writing against Elipantus,
Bishop of Tolledo, tells him,
that hee urged authorities out
of

Opus & pu-
la & βιβ-
λία (αλ)
Niceph. Pa-
tr. C. P. Ca-
non. Script.
in operibus
Pithei.
In libro Iesu
filij Syrach
hec prefata
sententia le-
gitur quē li-
brū B. Hier.
atq; Isidorus
inter Apo-
chry. (id est)
dubias scri-
pturas de-
putatū esse
absq; dubi-

of the booke of Iesus the sonne
of Syrach: but (saith hee)
Saint Hierome did testifie, that
without question it was to bee
reputed amongst the Apocry-
phall and doubtfull bookes; and
withall addeth: This booke
was not writt:n in the time of
the Prophets, but vnder the
raigne of Ptolomey, and Simon
the high Priest.

In the tenth Age,
An. 900. to 1000.

Ælfrick Abbot of Malmf
bury] in his Saxon treatie
of the Old Testament, tells
vs, There are two bookes more
placed with Solomons workes,
as if he had made them, which
for likenesse of stile, and profit-
table vse, haue gone for his, but

H. 5

Iesus

ratione te-
stantur. Qui
etiā liber
non tempore
Prophetarū
sed sacerdo-
tum sub Si-
mone Pont.
Max. regnā-
te ptolemæ-
o Energete
conscriptus
est. Alc. ad-
uers. Elip.
l. 1. col. 941.

Ælfrick of
the old Te-
stament, pa.
17. 22. 33.

Iesus the sonne of Syrach composed them : one is called Liber Sapientia, the booke of Wisedome ; and the other Ecclesiasticus, very large bookes, and read in the Church of long custome ; for much good instruction : amongst these bookes the Church hath accustomed to place two other, tending to the glory of God , and intituled, Maccabeorum , I haue turned them into English , and so reade them you may if you please, for your owne instruction.

In the eleuenth Age,
An. 1000 to 1100.

Petrus Cluniacensis] after
the recitall of the Canon-
icall bookes, saith, There are
be.

besides the authentickall bookes,
sixe others not to bee reiected, as
namely, Iudith, Tobias, Wise-
dome, Ecclesiasticus, and the
two bookes of Maccabees, which
though they attaine not to the
high dignitie of the former, yet
they are receiued of the Church,
as containing necessary and pro-
fitable doctrine.

In the twelfth Age,
An. 1100. to 1200.

Hugo de Sancto Victore] All
the Canonickall bookes of the
Olde Testament, are twentie
two: there are other bookes
also, (as namely) the Wisedome
of Solomon, the booke of Iesus
the sonne of Syrach, the bookes
of Iudith, Tobias, and the Mac-
cabees,

De author.
veter. Test.
Epist. contr.
Petro Busi-
anos.

Omnes ergo
sunt nume-
ro 22, sunt
præterea alii
quidē li-
bri vñ Sapi-
entia Solo-
monis, liber
Iesu filii Sy-
rach et liber
Iudith, et
Tob. et libri
Machab. qui
leguntur qui-

*dem, sed non
scribuntur
in canone.*

*Hugo de S.
Vi& Præno.
Elucid. de
scrip. &
scrip. sacris
ca. 6. & c. 7.
Omnes sunt
numero 22.
sunt præterea
& alij libri
ut sapientia
& c. Rich.
Except. l. 2.
cap. 9.*

*Hugo in
Prologum
Galeatum.]*

*Prolog. in
Tobiam.*

*cabees, which are read, but not
written in the Canon.*

Richardus de S. Victore]
was living at this time, and
hath the same words, *All the
bookes are twenty two: there
are other bookes also, (as name-
ly) the booke of Wisedome and
Maccabees, and which are read
in the Church, but not written
in the Canon.*

*In the thirteenth Age,
An. 1200. to 1300.*

Hugo Cardinalis] speak-
ing of the bookes reiected
by vs, saith, *These bookes are
not received by the Church for
prooffe of doctrine, but for infor-
mation of manners. And in
his Preface to Tobias (hee
saith) they are not accounted
amongst*

amongst the Canonick Scriptures.

Bonaventure] in his Preface before the Exposition of the *Psalter*, sheweth which are the Canonick bookes of Scripture : and passing by the bookes of the New Testament, hee reckoneth all those, and those onely that *Hierome* doth, sorting them into their severall rankes and orders as the *Hebrewes* doe.

In the fourteenth Age,
An. 1300. to 1400.

Gul. Occham] saith, According to *Hierome* in his Prologue before the booke of *Proverbs*; and *Gregory* in his *Moralls*, the bookes of *Indith*, *Tobias*

Occham
Dial. part.
3. Tract. 1.
li. 3. ap. 16.

postquam
auxiliante
Deo scripsi
super libros
sacre scrip-
turae Cano-
nicos—alios
intendo scri-
bere qui non
sunt de Ca-
none, scil. li-
ber Sapien-
tie, Ecclesi-
asticus, Iudi-
th, To-
bias, & li-
bri Macha-
beorum. In
refat. To-
biz.

bias, and the Maccabees, Eccle-
siasticus, and the booke of Wis-
dome, are not so bee received
for confirmation of any matter
of faith : so also it readeth
those two volumes of Ecclesia-
sticus, and VVisedome, for the
edification of the people, but not
for confirmation of points of
faith and religion.

Nicholas Lyra] After that
(by the assistance of God I haue
handled the Canonicall bookes
of Scripture, beginning from
Genesis, and proceeding to the
end of the Apocalypse ; being
confident of the same ayde and
assistance, I purpose to write of
those bookes, which are not in
the Canon, as namely the booke
of VVisedome, Ecclesiasticus,
Iudith, Tobias and the bookes
of Maccabees. This Author
is

is so truly ours in this
poynt, that *Picus Mirandula*
professeth; that *Lyra* saith,
Neither the bookes of Tobit,
nor Iudith, nor the Maccabees
nor VVisedome, nor Ecclesiasti-
cus, nor Baruch, nor the last
bookes of Esdras, are to be rec-
koned in the Canon; but not
withstanding they are receined
of the Church, and are read for
rectifying of manners, although
their authority is of lesse ac-
count for prooffe of those things
which are in controuersie.

Nicholas
Lyra in præ-
fatione in
librū Tobia
dicit, neque
eum neque
Iudith, neq;
Maccabæo-
rum, neque
Sapientie,
neq; Eccle-
siaſticum,
neque Ba-
ruch, neque
ultimos Es-
dra in Ca-
none haberi,
recipi tamen
in Ecclesia,
legique ad
mores infor-

mandos, quanquam eorum authoritas ad probanda ea
quæ in contentionem veniunt minus idonea reputetur.
Ioh. Fr. Pic. Mirand. Theorem 5.

In the fifteenth Age,

An. 1400. to 1500.

Alphonſus Toſtatus] giues
his voyce with the refor-
med

Quanquam
isti libri
ab Ecclesia

recipiantur
 nullius au-
 thoritas
 solidæ sunt,
 ideo ad con-
 firmandum
 & proban-
 dum ea quæ
 in dubium
 venerint in-
 utiles sunt,
 & c. Toft.
 præf. in lib.
 Paralip. q. 2
 Deniq; li-
 ber iste non
 est de cano-
 ne id est in-
 ter Scriptu-
 ras canoni-
 cas compu-
 tandus, quæ
 vis de etus
 veritate non
 dubitatur.
 Dyonis.
 Carth. pro-
 log. in Ec-
 clesiast. Pe-
 rer. in Dan.
 lib. 16.
 p. 924.

med Churches. Although
 (saith hee) the bookes (in
 question) bee received of the
 Church, yet are they not of any
 solid authoritie; and therefore
 they are vnprofitable to prooue,
 and confirme those things
 which are called in question, ac-
 cording to Saint Hierome.

Dionysius Carthusianus in
 writing vpon Ecclesiasticus,
 (saith) That booke is not of the
 Canon, (that is) amongst the
 Canonick scriptures, although
 there bee no doubt made of the
 trueneth of that booke. This is
 confessed likewise by our
 aduersaries: Dionysius Car-
 thusianus, and Lyra, doe not
 deny the Historie of Susanna
 to bee true, but they deny the
 bookes of Iudith, Tobit, and
 the Maccabees to appertaine

to the canonickall Scriptures.

Thomas Waldensis] cites out of Hierome, the Canon of the olde Testament in these words, *As there are twentie two letters, by which we write in Hebrew all that wee speake, so there are accounted twentie two bookes, by which as letters, wee are instructed in the doctrine of God; and withall addeth, that the whole Canonickall scripture is contained in the two and twentie bookes.*

Antoninus] tells vs, that Aquinas, and Nicholas de Lyra say, the Apocryphall bookes reiected by the Hebrewes, are not of that authoritie that a man may argue from their sayings as efficaciously touching poynts of faith, as from other

wri-

Ita 22. volumina sumputatur quibus quasi literis & exordijs in Dei doctrina &c. Wald. doct. fidei lib. 2. art. 2. circa initium Anton. par. 3. tit. 18. ca. 6. iuxta finem. Dicit Thomas 2. 2. Nichol. de Lyra super Tobiam. scilicet isti non sunt tantę authoritatis quod ex dictis eorum posset efficaciter argumentari, in his quę sunt fidei, sicut ex alijs libris sacre

*scripturae,
unde forte
habent au-
thoritatem
talem qualē
habent di-
cta sanctor-
um Do-
ctorum ap-
probata ab
Ecclesia.*

*Reliqui, viz.
Judith, To-
bie, Ma-
chabeorum
libri, cū Sa-
piētia et Ec-
clesiastico à
Dino Hier.
inter Apo-
crypha locū-
tur. Nec
turberis
(Nouice)
si alicubi re-
perias libros
istos inter
Canonicos
supputari
vel in sacris*

writings of the sacred Scrip-
tures ; and therefore happily
they haue such authoritie as the
sayings of holy Fathers, which
are approued by the Church,
but not as the Canonickall
Scriptures themselues.

*In the sixteenth Age,
An. 1500. to 1600.*

Cardinall Cajetan] tells
vs, The bookes in questi-
on betwixt vs (as namely) In-
dith, Tobit, the Maccabees, the
bookes of VVisedome, and Ec-
clesiasticus, are reckoned by
Hierome amongst the Apocry-
phall books, neither be thou trou-
bled, (saith he) O Nouice, if
elsewhere you find these bookes
reckoned amongst the Canonickall
Scriptures, both by sacred Coun-
cells,

cells, or by the holy Doctōrs of the Church, for they are to bee reduced to the rule of Hierome, that those bookes may not bee accounted Canonically, that is, to regulate our faith, but they may bee termed Canonically for the edification of the faithfull. This testimony of Cajetan against the Tenor of the Church of Rome, fully agrees with vs, in so much that Ambrosius Catharinus a Romanist, professeth, that Cajetan in this point committed almost as many sinnes as hee deliuered words. And his fellow Canus protesteth, that hee is ashamed, that a man otherwise ingenious and learned, and a godly pillar of their Familie should so much degenerate from the learned professors

conciliis, vel
in sacris do-
ctoribus Nā
ad Hierony-
milineam
reducenda
sunt, rā ver-
ba Concilio-
rum quam
Doctorū, sic
ut libri isti
non sint Ca-
nonici, id est
regulares ad
firmandum
ea que sunt
fidei, possunt
tamen dici
Canonici, id
est regulares
ad edificati-
onem Fide-
lium Caiet.
in fine cō.
Hist. veter.
Testament.

In huius ve-
ro confirma-
tione argu-

menti Am-
brosium Ca-
tharinus,
Caietanum
affirmat tot
peccata ad-
misse, quor
verba pene
effudit.

Can. lib. 2.

cap. 11.

Accesserunt
et huic Edi-
tioni libri

Græcè scri-
pti quor

Ecclesia

Orthodoxa

Hebræo-

rum Cano-

nem secuta

inter Apo-

chryphos re-

cēset. Arias

Mon. in the

Frontispice

of the Bi-

bble Edit.

Antwerp.

ex Offic.

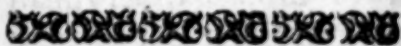
Plant. Ann.

1584.

sors of the Romane Faith, that
when all Writers agree, that the
name of Canonick is sacred
and diuine, only Caietan should
say the Bishops and Counsels
did otherwise vnderstand it.
And for a conclusion, Arias
Montanus, in his Edition of
the Bible, tells vs, there are
added to that Edition bookes
written in Greeke, (as namely,
Toby, Iudith, Hester, the
Booke of Wisedome, Eccle-
siasticus, Baruch, the Addi-
tions to Daniel, and the two
bookes of Maccabees) the
which bookes (saith he) the
Orthodoxe church following
the Hebrew Canon, reckons a-
mongst the Apocrypha. And
thus by our aduersaries
owne confessions, the true
and Orthodox Church did

re-

reiekt those Apocryphall
bookes which our Church
refuseth, and the Trent
Councell allowes at this
day for Canonically. Briefly
I haue produced a Cata-
logue of ancient Fathers,
and moderne Writers in
the Romane Church, who
haue witnessed with vs the
same Canon of Scripture
which wee professe at this
day, whereby I haue giuen
you a taste of that chalenge,
(which God willing I pur-
pose heereafter to make
good in the principall
points of our Religion) that
our Church and doctrine
hath continued Visible in
all ages, euen to the dayes
of *Luther.*



S E C T. VI.

*Our Aduersaries pretences from
the authorities of Fathers,
and Councils, to prooue the
Apocryphall bookes Canoni-
call, answered.*

TO say nothing of
the *Trent Anathema*,
layd vpon those re-
uerend Fathers, and learned
Doctors, of ancient and mo-
derne Churches, who reje-
cted the *Apocryphall* bookes
in all ages; let vs weigh their
chiefest reasons and argu-
ments for defence of their
cause, and it will app^rare,
there are no solid and cer-
taine authorities, to prooue
the

the *Apocryphall* bookes in question for canonicall: To instance in particulars: *Bel larmine* saith, the booke of *Iudith* was held by *Hierome* for canonicall; and pretented this reason for it, *This booke hath a singular testimony from the famous and first generall Councell of Nice.* It is true, that both contending parties subscribe to the first and best Councell of *Nice*; but I pray where is that Canon to be found? sure I am there is no such testimony extant, as is pretented by the Cardinall: nay more, *Salmeron* his fellow Iesuite, protesteth, *Saint Hierome affirmed the booke of Iudith Apocryphall.* And *Acosta* the Iesuite professeth, (*e Canone exemit*)

Bell. lib 1.
de verbo
Dei c. 12.

*Afferuit
esse Apocry-
phum. Salm.
Com. in
Hebr. dis. 2
Acost lib.
2. de Chri-
sto Reuel.
c. 11.
Quod mihi
dubitantis*

*suspicionem
subiadicare
viderar. Nā
si Nicēna
Synodus o-
lim hunc li-
brum in ca-
nonem rede-
gerat cur
annis 80
post non ac-
censet eum
Synod^{us} Lao-
dicēna? cur
Nazianze-
nus eius non
meminit?
quid sibi
vult quod
idem &c.
Lind. Pa-
nopl. lib. 3.
cap. 3.*

exemit) hee exempted it out of the Canon: and as touching the Councell of Nice, their owne *Lindan* proclaimeth, that this assertion giues him great cause of doubting: for if the *Nicene* Councell did anciently reckon the booke of *Iudith* in the Canon, why did not the Councell of *Laodicea* reckon it? why did not *Nazianzene* make mention of it? what meant he to say, the Church at that time did reade the bookes of *Iudith*, *Tobie*, and the *Maccabees*, but did not receiue them amongst the *Canonicall Scriptures*.

Againe, looke vpon the Councell of *Laodicea*, called in the yeare 364, there you shall finde the booke of *Iudith*, by the testimony of

Binius

Binius himselfe, reiected for *Apocryphall*, and this Councell is confirmed by the second Canon, of the *sixt* Generall Councell in *Trullo*; which the Fathers of that Councell would never haue done, if the first Generall Councell of *Nice* had decreed the contrary.

I proceed to the examination of the chiefeſt ground and principall cause of their Trent Decree; The third Councell of *Carthage*, called in the time of *Siricius* Bishop of *Rome*, about the yeere 399, touching the *Apocryphall* bookes, makes this declaration; *It pleaseth vs, that nothing bee read in the Church, besides the Canonickall Scriptures vnder the name of*

I

Divine

Bin. Not. in
Concil.
Rom. sub.
Syluest.

*placuit ut
præter scri-
pturas Ca-
nonicas nihil
in Ecclesia
legatur sub
nomine di-*

*uinarum
scripturarū:
sunt autem
Canonicae
Scripturae,
Tobias, Iu-
dith, Hester,
Esdræ libri
duo, Macha-
beorum li-
bri duo.*

*Conc.
Carth. 3.
circa tem-
pora Syriaci
Canone 47.*

*Haud om-
nes Canones
in hac Syno-
do sanciti
probantur,
sed diuersis
alijs concili-
is Carthagi-
nensibus, ut
inter alios
iste, quo sa-
crorum li-
brorum cer-
tus numerus
definitur.*

*Diuine scriptures, and there
they publish for the Cano-
nicall bookes, Tobie, Iudith,
Hester, Esdras, and the two
bookes of Maccabees: And to
this Councell (say the Ro-
manists) Saint Austen sub-
scribed. This testimony I
confesse, is extant in the 47.
Canon of this Councell; but
giue mee leaue to tell you,
the Church of Rome doth
not generally avowe that
Canon of that Councell.
It is the confession of Car-
dinall Baronius; Haud omnes,
&c. Not all the Canons of this
Councell are established, but
they are allowed in diuers other
Councels of Carthage, as name-
ly, that Canon wherein the
number of sacred bookes were
defined. And Binius the pub-
lisher*

lisher of the Councells, makes the like acknowledgment, that the 50. *Canons*, which were intituled to that Councell, were not all confirmed by it, but by other Councells of Carthage, (as namely) the 47 Canon: and that which argues suspicion of a forged Canon, the bookes of *Macabees*, which are inserted in the Latine copie of that Councell, are not to bee found in all, or any of the ancient Greeke copies or Manuscripts. Neither is this Councell of that authoritie as the Romanists themselves pretend: for when our learned Protestants, doe produce this Councell against the head of their Church, *Bellarmino*

Baron. An.
 397. nū. 46.
Canones 10.
quorū tituli
hic assigna-
tur non om-
nes in hac
Synodo sed
diuersis alijs
concilijs
Carthaginē-
sib' sanciti
probatur in-
ter alios 9.
 30. & 47.
 which last
 Canō is the
 Canon in
 question.
Bin. in Cō
cil. Carth. 3
Hic canon
Carthaginē-
sis concilij
extat in col-
lectione ca-
nonū Cres-
conii Afri-
cani Episco-
pino dū edita
sed ibi Ma-
chab. eorū li-
bri non

recensetur
nec in omni-
bus Græcis
codicibus e-
ditis et Mss.
Christ. Iu-
stellus ob-
serv. & Not.
in Cod. Ca-
nonū Eccle.
Africanæ.
Bell. de Ro-
man. Pont.
lib. 2. ca. 31.
Quintum.
Bell. de
Concil. au-
thor. lib. 2.
cap. 8. De-
cimo.

makes answer, *This Provin-
ciall Councell ought not to bind
the Bishop of Rome, nor the
Bishops of other Provinces.* If
wee oppose against it the
Councell of *Laodicea*, which
decreed those bookes for
Apocryphall : *Bellarmino*
makes answer, *The Coun-
cell of Carthage is of greater
authoritie then that of Laodi-
cea, because it is later, and be-
cause it was Nationall; but the
Councell of Laodicea was pro-
vinciall.* In the one place,
when it seemingly makes
for him, hee termes it a *Na-
tionall Councell*, in the o-
ther, when it plainly makes
against him, hee termes it
Provinciall. But, *Oportet esse
memorem*, Falsehood had
need haue a good memory

It is vsuall with *Bellarmino*, with *Canus*, with *Costerus*, and the best learned Romanists, to excuse, Saint *Hierome*, Saint *Austen*, Saint *Gregorie*, and many others, which denied the *Apocrypha* for part of the divine Canon, with this generall Answer: *It was no sinne, no heresie in them to reiect those bookeſ, because no Generall Councell in their dayes had decreed any thing touching them.* If therefore no Generall Councell had decreed the true Canon of Scripture in their dayes, how comes it to passe, that *Bellarmino* cites the Councell of *Nice* for the booke of *Iudith*? Why doe the Romanists claime the antiquitie of their Canon

Bell. de verbo Dei lib. 1. cap. 10.

from the Councell of *Carthage*? Why doe they professe in honor of that councell, that it was generally receiued, and that *S. Austen* subscribed to it: when as that Canon touching the Apocryphal Scriptures was not decreed, nor confirmed by that Councell by their owne confessions? But admit the Councell of *Carthage* had decreed it, yet can any man prooue that the Church at that time did receiue the bookes of *Iudith*, of *Hester*, of the *Maccabees*, and the rest, for the rule of faith? Shall we thinke that Saint *Austen* maintained the Canon of Scriptures contrary to Saint *Hierome*? must wee belecue that the Councell

cell of *Carthage*, within lesse then thirtie yeeres did decree contrary to the Councell of *Laodicea*? nay more, is it so much as probable, that both those Councells, should bee confirmed by one and the same generall councell of *Trullo*; and yet one should decree a contrary Canon of Faith against the other? And as touching Saint *Austens* subscription to that councell, it is a sufficient allegation against it, that the 47 Canon was never decreed in that councell; and the rather it appeares by this, for that Saint *Austen* did not allowe the booke of *Iudith*, of *Wisdomes*, of *Ecclesiasticus*, and the *Maccabees* for canonicall, (all

I 4 which

St. Aug. de
Ciuit. Dei.
lib. 18. c. 26.
& lib. 17.
cap. 20.

August. de
Ciuit. Dei.
lib. 17. c. 20.

which are expressly declared in the Councell of Carthage for Canonically.) Touching the booke of *Iudith*, he tells vs, *The Iewes neuer receiued it into the Canon of Scriptures*; and withall there he professeth, that the *Canon of the Iewes was most authentically*. Touching the bookes of *Wisdom* and *Ecclesiasticus*, he tells vs, *Solomon was a Prophet, as his workes (namely) the Proverbs, the Canticles, and Ecclesiastes doe witnesse, all which are canonically, but Ecclesiasticus, and the booke of Wisdom, were onely called his for some likenesse of stile: but all the learned affirme them none of his: yet the Westerne Churches held them anciently of great authority.*

itie. And lastly, touching the bookes of *Maccabees*, hee declareth by pregnant and severall reasons, that they are Apocryphall; First, by way of distinction hee tells vs, this reckoning is not found in the Canonickall Scriptures, but in other bookes, which the Church receiveth for Canonickall. Secondly, he tels vs, they are accounted Canonickall *for the suffering of holy Martyrs*, which shewes they were no rule of *faith*, but the Canon for *Manners* to inflame our zeale by their constant passion: Whereas the Canonickall bookes are simply and absolutely of themselves and for themselves Canonickall.

Thirdly, hee tells vs, the church did receiue them not vnprofitably, which is as poore a testimony as hee could haue given of his own works. Fourthly, they are receiued (with this condition) *if they be soberly read in the Church.* And lastly, he giuerh this speciall reason in behalfe of the true Canon of Scripture; Christ giveth his Testimony to those bookes, as namely, to the *Law*, to the *Prophets*, to the *Psalmes*, *because all they beare witnessse of him*: but the Apocryphall books, neither witnes any thing of Christ, neither are they contained vnder all, or any of those bookes, which Christ himselfe diuided into the *Law*,
the

the *Prophets*, and the *Psalmes*.

It is true, there was *Canon Ecclesiasticall*, wherein all, or most part of the *Apocryphal* books, which are now read and receiued in our Churches, were anciently read for example of life, and instruction of manners, and for that cause were cōmonly called *canonicall*: and in this manner *S. Austen* speaking of the *Maccabees*, tells vs, *These books the Church did account canonicall, which the Jewes did not*: yet withall hee professeth in the same tract, that those bookes which were not in the *Jewes Canon*, & yet were receiued of the Church for *canonicall*, were of lesse force and authority; when as it cannot be denied,

*Proto cano-
nici.
Deutero-
canonici.*

Vide Fr.
Iun. Ani-
mad. in
Bellar. cōt.
1. lib. 1. de
verbo Dei
cap. 4.
*Hos libros
non Iudæi,
sed Ecclesia
habet pro
canonicis.*
Aug. de ci-
uit. Dei lib.
18. cap. 36.

Aug. de Ci-
uit. Dei. lib.
17. cap. 20.

In Macha-
beorum li-
bris etsi ali-
quid Mira-
bilium de di-
uini Cano-
nis Mirabi-
libus exigua
am expositi-

denyed, that all the bookes
truely and diuinely Cano-
nicall, were alwayes reputed
of equall force and autho-
ritie. Againe, there was *Ca-
non diuinus*, a diuine Canon,
which was held the rule of
Faith, wherein was num-
bred onely the twentie two
bookes of Scripture com-
mitted to the Iewes; and
this Canon, *S. Austen* (who
termed the bookes of *Mac-
cabees* Canonically) doth di-
stinguish from the Canon
Ecclesiasticall, and giues his
very instance in the bookes
of *Maccabees*: *There may be
something* (saith he) *found in
the books of Maccabees, worthy
to bee ioyned with the number
of those miracles; yet hereof
will wee haue no care, for that
wee*

we intend the miracles, Diuini Canonis, which are contained in the diuine Canon. And thus he distinguished the bookes of Maccabees, which he termed Canonically, for instruction of life, from the diuine Canon of Scriptures, which were receiued for confirmation of faith: and that diuine Canon onely, he acknowledgeth to be given by inspiration from God, and to bee of most certaine credit and highest authority in the Church; and for that cause hee giues this further rule, The bookes which were receiued of all Churches (such as were in the diuine Canon among the Iewes) were of greatest authoritie, and ought to bee preferred before those which

*onem tangere-
remus.*

Aug.de
Mirabil. fa-
cræ Scrip.
li.2.ca.34.

Canon,
Morum.
Canon.Fi-
dei.Caict.

Bell.de ver-
bo Dei lib.
1.cap.10.

*Diuum
Augustinū
fuisse certis-
simum om-
nes libros
canonicos
esse infalli-
bilis verita-
tis, sed non
fuisse eque
certum de
omnibus li-
bris quos e-
numeraue-
rat qui es-
sent canoni-
ci, nam si ita
sentiebat,
rem non fu-
isse adhuc à
generali con-
cilio de fini-
tam et prop-
tereà pot-
uisse sine labe
heresios
quosdam li-
bros ab alijs
non recipi.
Idem. ibi-
dem.*

which were not generally re-
ceiued of all Churches: and
thereupon Bellarmine con-
fesseth by way of solution;
That Saint Austen was most
certaine, that allronicall
bookes were of infallible truth,
but was not alike certaine, that
all the bookes of Scripture were
canonicall: for if he did thinke
so, yet hee knew the point was
not as yet defined by a generall
Councell; and therefore without
any staine of heresie, some books
might not bee receiued of some
persons for Apocryphall.

Since therefore the pre-
tended Canon of the Nicene
Councell is not extant, since
their suggested Canon of the
third Councell of Carthage,
by their owne confessions,
is not confirmed in that
Coun-

Councell; since the bookes of *Maccabees*, which are ioyned with the *Apocryphall* bookes, in the Latine copies are not to bee found in the Manuscripts of the ancient *Greeke* copies : nay more, since contrariwise, wee haue the testimony of Christ and his Apostles for the intire *Canon* comprehended in the *Law*, in the *Prophets*, and in the *Psalmes* : since we haue the counsell of *Laodicea*, in the Primitive church, generally receiued, and afterwards confirmed by a generall counsell; since wee haue the consent of the ancient Fathers, and the ample testimonies of Bishops and Cardinals, and learned Writers, in the bo-
some

some of the *Roman Church*, who witnesse with vs the Antiquity and Vniuersality of our *Canon* in all ages ; I hope wee may with good reason reiect the *Apocryphall* Scriptures, as often as they are produced against vs for Freewill, for Purgatory, for Prayer for the dead, for Invocation of Saints, for Worshipping of Angels, and the like: these things I say rightly considered, and patiently heard on both sides, I shall appeale to their owne learned Cardinall *Cajetan*, who concludes for the antiquitie of our doctrine, and the Vniuersality of the *Jewes Canon*, with one and the same reason: *All Christians receiue a double benefit*

Duas maximas utilitates ex ludæorum obstinacia per-

benefit by the Apostacie and obstinacie of the Iewes ; one is to know which are the true bookes of the Olde Testament : for if all the Iewes had beene converted to the faith of Christ, then would the world have suspected that the Iewes had invented those promises which are of Christ the Messias : but now for as much as the Iewes are enemies vnto Christ, they beare witnesse vnto vs, that there are no bookes Canonically, but those onely which the Iewes themselves acknowledged to bee Canonically.

To conclude therefore this first point, since the Scripture is the most certaine and safest rule of Faith, by our adversaries owne confession, since the Canonically bookes

cipim⁹ : - altera est fides librorum sacrorum. Si enim omnes conuersi essent ad Christum putaret iam mundus ludaeorum ad inuentionem fuisse -- quod fuerit promissus Messias, sed ubi inimici Christi Iudaei perseuerant & restantur nullor alios apud Patres fuisse libros canonice sacros nisi istos. Calet. Comment. in Rom. ca. 11. Bell. de verbo Dei. lib. 1. cap. 2.

Deut. 4. 2.
 & c. 12. 32.
 Prou. 30. 6.
 Reuel. 22.
 18.

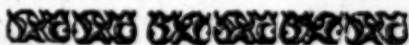
Non aliunde nos habere Scripturam esse diuinam, & qui sunt libri sacri, quã ex tra-

books of Scripture, (which are the onely rule of Faith) are contained in the *Law*, in the *Prophets*, and the *Psalmes*, vnder all or any of which the Apocryphall bookes are not contained, I say, to leaue this certaine and safe way, and receiue Apocryphall additions to that Word, when it is strictly forbidden by God himselfe: *Thou shalt not adde to this Word*: this is *Via Dubia*, a doubtfull and vncertaine way: this is *Via Denia*, a wandring and By-way.

But because our aduersaries insift vpon an other ground, (viz.) *That by no other meanes wee can know the Scriptures to be diuine, nor the bookes to bee holy and (canon-
 nicall)*

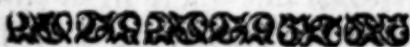
nicall) but onely from vn-
written Tradition, I will
leauē them to their *Apocry-
phall* Scriptures, and pursue
them in their vnwritten tra-
ditions in the next place.

*ditionis non
scriptis. Bel.
de verb. Dei
lib. 4. c. 4.*



S E C T.





SECT. VII.

The Romanists in poynt of Traditions contradict the truth, and themselves, grounding most of their erroneous Doctrine upon unwritten Traditions, and yet frequently alledge the written Word for them.

Bull. Pii 4.
Art. 1.

IT is the first Article of the Romane Creed, to which all Bishops and Priests are sworne: *I admit and embrace the Apostolicall and Ecclesiasticall traditions, and the other obseruations and constitutions of the Church.* What are meant by those Obseruations and Constitutions

tutions of the Church, and how the Priests are bound to imbrace them. The Councell of Trent declareth in this manner. *Traditions appertaining to Faith and Manners, as if they were dictated by Christ himselfe with his owne mouth, or by the holy spirit, and preserved by a continuall succession in the Catholicke Church, the Councell receiveth with equall reverence and religious affection, as shee receiveth the holy Scriptures themselves.*

Heere was the first alteration made, touching the rule of Faith; and from the Decree of this Councell, *Bellarmines* doctrine began to take place. *The Scripture is but a partiall, not a totall rule*

Nec non Traditiones ipsas tum ad fidem tum ad mores pertinentes pari pietatis affectu ac reverentia suscipit & veneratur.
Con. Trid. Sess. 4. Decret. 1.

Regula partialis non totalis. Bell

Aquin. in
1 ad Tim.
cap. 6.

rule of Faith : for certainly till this time , Traditions concerning faith and manners, were neuer reputed of equall authoritie with the Scriptures, nor a part of the Rule of Faith It was the Tenet of *Aquinas* , (and the Schoolemen knew no other doctrine , till the councell of Trent) *The doctrine of the Prophets and Apostles is called Canonically, because it is the rule of our understanding, and therefore no man ought to teach otherwise.* But you shall obserue from, and after this time, the Romanists performed their oath (*Ex abundanti*) I may say more then enough. Cardinall *Baronius* tells vs, *Tradition is the foundation of Scrip-*

Scriptures, - and excels them in this, that the Scriptures cannot subsist, valesse they bee strengthened by Traditions, but tradition hath strength enough without the Scriptures. And that the world may know it is vsuall with our aduersaries, not onely to equall their vnwritten Traditions, but also to aduance them aboue the Scriptures, let their sayings bee weighed by any indifferent man, and it will appeare, the Scriptures are of so little vse or esteeme with them, as if they were not worthy to be named in poynts of controuerisie betwixt vs. Traditions (saith Lindan) are the most certaine foundations of Faith, the most sure ground of the sacred

Baron An.
58. n. 11.

Lindan. Pa-
nopl. l. i. c.
22. l. 5. c. 4.
l. i. c. 6. &c.

cred Scriptures, the impenetrable buckler of Ajax, the suppresser of all heresies. On the other side, the Scripture (saith hee) is a nose of waxe, a dead and killing letter without life, a meere shell without a kernell, a leaden rule, a wood of thienes, a shop of heretickes, and the like. Costerus the Iesuite tels vs for certain. It was neuer the minde of Christ, either to commit his mysteries to parchment, or that his Church should depend on paper writings: but say the Rhemists, VVee haue plaine Scriptures, all the Fathers, most euident reasons, that wee must either beleene Traditions, or nothing at all: nay more, saith Costerus, the excellencie of the vnwritten word doth far surpass the Scriptures, which

Rhem. Test.
in 2. Thess.
2. v. 19.

which the Apostles left us in parchments; the one is written by the finger of God, the other by the pen of the Apostles; the Scripture is a dead letter written in paper or parchment, which may be razed or wrested at pleasure: but Tradition is written in mens hearts, which cannot bee altered: the Scripture is like a scabberd, which will receive any sword, either leaden, or wooden, or brazen, and suffereth it selfe to be drawn by any interpretation. Tradition retaines the true sword in the scabberd; that is, the true sence of the Scripture in the sheath of the letter. The Scriptures do not containe explicitly all the mysteries of Religion, for they were not given to that end, to prescribe an absolute forme of
K faith;

Coster. Eu-
christ cap.
1. pag. 44.

faith; but Tradition contains in it all truth, it comprehends all the mysteries of faith, and all the estate of Christian Religion, and resolves all doubts which may arise concerning faith, and from hence it will follow, that Tradition is the Interpreter of all Scriptures, the Iudge of all Controuersies, the remouer of all errors, and from whose judgement we ought not to appeale to another iudge, yea rather all iudges are bound both to regard and follow her judgement.

Now if we looke backe, and consider those blasphemous speeches vsed against the Scriptures, and compare those passages, with the reuerend regard they give vnto Traditions, wee cannot but conceiue there were
some

some speciall reasons that induced the Pope & Trent Councell to set Traditions in the first place. *Andradus* who well vnderstood the state of the Church of Rome, being present at the making of that decree, giues this generall lesson in their behalfe: *Many points* (of Roman doctrine) *would reele and totter, if they were not supported by the helpe of Traditions.* But it may not be forgotten, their owne Monke *Petrus de Sutor* more particularly shewes one speciall cause why the Scriptures were denied vnto the lay people. (*viz.*) *Because many things beeing taught by the Roman Church, and not contained in the Scriptures, would*

Quam Traditionū auctoritatem si tollas mutare iam & vacillare videbuntur.
Andrad. de Orth. expli. lib. 2.

x. Petrus de Soto.

Sutor. de. Translat. Bibl. c. 22.

Canus loc.
Theol. lib.
3. cap. 3.

more easily draw the people from the traditions and observances of their Church. And another reason why Traditions are in that speciall request above the Scriptures, is rendred by their owne Bishop Canus: Because Tradition is not onely of greater force against heretiques, then the Scripture, but almost all disputation with heretiques, is to bee referred to Traditions. Thus you see by the confessions of two learned Romanists, there was great cause why traditions should have the first place amongst the Articles of the Creed; for the one saith, they prevent the reading of the Scriptures, which otherwise would discover the do-

doctrine of their Church: the other, faith, they are more availeable then the Scriptures, to confute the doctrine of heretiques.

These testimonies premised for the honour and authority of Papall Traditions, let vs examine what are meant by Traditions; and next, which are those Traditions, that are of that high esteeme in the Romane Church: for if their Traditions bee of equall authoritie with the Scriptures, and yet are not contained in the Scriptures, there is great reason they should bee approoued by testimonies and vvitnesses æquivalent to the Scriptures.

Kellif. Sur-
uey. l. 8. c. 3.

Aug. lib. 4.
contra. Do-
nat. c. 24.

Doctor Kellison tells vs, that *Tradition* is nothing else, but an opinion or custome of the Church, not written in holy Scriptures, but yet deliuered by the hands of the Church from time to time, from Christians to Christians euen to the last age. And Saint Austen declareth more properly : *Whatsoever the Vniuersall Church doth hold, not being ordained by Councils, but hath beene ever held, that is beleued most rightly to be an Apostolical Tradition.*

It appeares therefore that Papall Traditions, which are of equal authority with the Scriptures, must haue Vniuersalitie of Churches, and consent of ages, (or to vse the wordes of their
Trent

Trent Councell,) *Such as are preserved by a continuall succession in the Catholike Church.*

All doctrinal Traditions of this nature, are receiued by the Reformed Churches; for wee all professe with the same Father: *Whatsoever is vsed by the Church throughout all the world, is to bee obserued, and it would bee most insolent madnesse to dispute against the same.* Let vs heare therefore out of their owne mouthes, what are those Traditions which are not written in any Apostolique Authour, and yet haue those requisite conditions, and special characters of the Roman Church, *viz.* Antiquity, Vniuersality and Succession.

Conc. Trid.
Sess. 4.

Pet. à Soto
in lib. cont.
Brentium.

Canis. in
Catech. c. 3.
de præcept.
Eccles. q. 5.
Coster. in
refut. script.
Wallefij.
antith. 6.
Canus loc.
Theol. li. 3.
ca. p. 3.

Petrus à Soto gives vs to vnderstand, that the sacrifice of the Altar, the vñction of Chrysme, Inuocation of Saints, Prayers for the dead, the Popes Supremacy, Consecration of water in Baptisme, the whote Sacrament of Confirmation, Orders, Matrimony, Penance, Extreame vñction, Merrit of workes, Necessitie of satisfacti- on, and confession to a Priest, are all Traditions of the Romane Church. Canisius and Costerus referre to Tra- ditions, the worship of Ima- ges, set times of fasting, all the Ceremonies of the Masse. Mel- chior Canus tells vs, the im- ploring helpe of holy Martyrs, and celebrating their memo- ries, the worshipping of Images, the consecrating and receiuing of

of the body and blood of Christ by the Priest, the Sacraments of Confirmation and Orders not to be reiterated, are no where happily to be found in Scriptures: but amongst all the Romanists, as it is obserued by reuerend Whitakers, there is none doth so fully and punctually set downe the Traditions of the Romane Church; as their Bishop Lindan, who amongst other Traditions, mentions the Reall presence, the Communion vnder one kind, priuate Masse, Indulgences, Purgatory, Peters liuing and dying at Rome. All or most of these Traditions are substantiall and fundamentall poynts, and the denyall of them makes a man an heretike in their Church

Whit. contr
1. ca. 1. quest
6.

Pereſ. de
Tradit. p. 4.

*Multa per-
tinere ad
Chriſtiano-
rum, doctri-
nam et fide,
qua nec ap-
pertè nec
obſcurè in
ſacris lite-
ris conti-
nentur.
Canus loc.
l. 3. ca. 3
ſund. 3.*

Now it is very observable in the first place, that no vn-written Tradition hath any ground or foundation in the Scripture: for *Tradition is so taken* (saith *Pereſius*) *that it is distinguished against the doctrine which is found in the Canonickall bookes of Scripture*; and consequently touching all, or any of the Papall Traditions, there is no vse at all of Scriptures. Herein then stands the difference betwixt the Church of Rome and vs: *There are many things* (saith *Canus*) *belonging to the doctrine & faith of Christians, which are neither contained in the sacred Scriptures, manifestly or obscurely*; and this hee vnderstands by the Traditions of his owne Church:

Church: On the contrary we teach, that there is no point of Faith taught in our Church, which is not expressly contained in the Scriptures, or by necessary consequence deduced from thence; *and thus if we receive the witness of men, yet the witness of God is greater. 1. Iohn. 5. 9.* But that which is incongruous to common sense, and altogether different from the Romish doctrine, those men which generally profess, that vnwritten *Traditions* are so called, because they are distinguished from the word written, or as *Bel-larmine* confesseth, *do signifie that doctrine which is not written by the first Author, in any Apostolique Booke, (either for want*

Bel de verbo Dei. lib. 4. c. 2.

See the gag
of the Gos-
pell.

Bel. de Pur-
gatorio.

want of a continued succes-
sion in their Traditions, or
to make the ignorant be-
leeue, the Scripture makes
in all poynts for them, I say
for those very points (which
they terme Traditions vn-
written) they produce the
Word written: as for in-
stance, *Purgatory* is termed
an vnwritten Tradition, and
therefore by *Bellarmines* te-
stimony is not to bee found
in any Apostolike Author:
yet the Cardinall, for this
very point, cites twentie
seuerall places in the writ-
ten Word to proue it. *In-
uocation of Saints*, is a Tra-
dition vnwritten (and there-
fore not to bee found in
Scripture) yet the Cardinal
proues it out of the Word
writ-

written : *Goe to my servant
Iob, and hee will pray for thee.*

The Communion in one
kind is a Tradition vnwrit-
ten, (and therefore not to be
found in any Apostolique
Authour) yet *Fisher* Bishop
of *Rochester*, proues it out of
the Word written : *Giue vs
this day our daily bread.* Pray-
er and Service in an un-
knowne tongue, is a Tradi-
tion vnwritten, and there-
fore not to bee found in
Scripture, yet *Ledesma* the
Iesuite prooues it strongly
out of the Word written :
*Our Saviour opened the booke
of the Prophet Esay, and after-
wards closed it.* How poore
and weake are these and
thelike authorities deduced
from the Scriptures, I leaue

Bel. de fan-
cta. Beat.
l. 1. c. 20.

Roffen. ad-
uers. Luth.
Art. 16.

Ledes. de
diuin. scrip.
quauis lin-
guâ non le-
gendâ. cap.
22.

to euery mans iudgement: but sure I am, the number of their Traditions is vn-certaine, and the nature of them is destroyed by their owne Tenets, when they confound the written word with their vnwritten Doctrines.

*In ipsa Ca-
tholica Ec-
clesia mag-
nopere cu-
randum est,
ut id teneamus, qd ubi-
que qd sem-
per quod ab
omnib⁹ cre-
ditū, hoc est
enim verē
proprieq;
Catholicum
qd ipsa vis
nominis ra-
tioq; decla-
rat. Vincent
Lyrin c. 3.*

It was the ancient rule of *Vincentius Lyrinensis*, In the *Catholique Church* we ought to be carefull, to hold that which hath bene beleueed in all places, at all times, and of all persons, for that is truely and properly *Catholique*, which the force and reason of the name doth declare. Those men therefore which assume the name of *Catholique*, and accurse all those, who receiue not Traditions with equall reue-
rence

rence and authoritie with the Scriptures; let them prooue that their doctrinall Traditions; (before named) haue bene euer held and beleeued at all times, in all places, and of all persons; let them proue they were receined with the vniforme consent of Fathers, let them proue they were decreed in a constant succession from age to age, from Christians to Christians throughout the whole vniuersal Church. These are requisite conditions, and antient characters of Apostolique *Traditions*: But that there are any such, or euer were in the Church of Rome, excepting those only which are expressely, or by necessary consequence

quence deduced from the Word of God, (although they are daily pretended by them,) yet to this day were neuer proued. And hence it is, that for want of sure footing and foundation in the Scriptures, many Rituall Traditions, and Observations of the auncient Church are changed, and many doctrinall Traditions and Constitutions of the Roman Church are newly brought in, which are pretended to be ancient.

Touching Rituall Traditions, Saint *Basil* tels vs: *It was not lawfull for any man to kneele in the Church vpon the Sunday: and this Tradition (saith he) was giuen vnto vs in secret charge by the Apostles of Christ.*

Ὁρδοὶ πλὴν
ἐν ταῖς
ἐκκλησίαις καὶ τῇ
μὴ αὐτῇ Σαβ-
βάτῳ. *Basil*
de Spirit.
sanct. ca. 27

Christ. Yet this tradition is altered. *S^t. Austen* saith, *Betweene Easter and Whitsuntide it was not lawfull for any man to fast, by the Tradition of the Apostles :* yet this Tradition is abrogated. *The giuing of the Eucharist to Infants, was an ancient Tradition, and continued in the Church six hundred yeeres after Christ, saith Maldonat :* yet this Tradition is abolished. And as touching the doctrinall Traditions and Constitutions of their Church, (which are made of equall authority with the Scriptures) you shal scarcely find any of them, I say confidently, you shall find none of them to have bene received *de Fide*, as Articles of faith, with the Vniuersality of

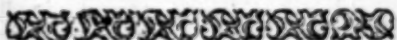
Aug. ad
Casulanum

Sententia
hæc infan-
rib⁹ Eucha-
ristiam esse
necessariam
circa sex-
centos an-
nos viguit
in Ecclesia.
Mald. Com.
in Iohn. 6.

of Churches, the consent of Fathers, and continued succession of the now received doctrine in all ages.

That this may the more plainly appeare, I will examine the Tenets of the Papall Traditions *ab Initio*, and see what the Romane Church in Generall, and the Greeke Church in particular, (which for many hundred yeeres communicated in the same Faith with the Romane) hath taught and beleaved concerning their doctrine.

SECT.



SECT. VIII.

The most generall pretended Traditions of the Romane Church, were vitterly unknown to the Greeke Church, and want Antiquitie, Vniuersalitie, and Succession, the proper marks of true Traditions in the Roman Church.

TO examin the foundation of the Greek Church, let vs looke vp to the time of the Apostles, where we shall finde S. Iohn writing to the seven Churches in Asia, and Saint Paul sending his Epistles to the Corinthians, to the Ephe-
sians, to the Thessalonians, all
Prin-

Rene. x. 11.

principall members of the *Greeke Church*. In these *Churches*, according to the doctrine of the Apostles, there is nothing that makes for the now *Romane Faith and Doctrine*, but rather against it: and that the *Romanists* may not vainely arrogate to themselves the title of *Catholike and Vniuersall Church*, (as if the whole *Christian Faith* were confined to the *Bishop of Rome* and his *Diocesse*) it is plaine and euident, that *Peter* taught the word at *Antioch*, *Andrew* in *Greece* and *Moscovie*, *James* in *Indea*, *Iohn* in *Asia*, *Philip* in *Assyria*, *Thomas* in *India*, *Matthew* in *Aethiopia*, *Thaddeus* in *Armenia*, *Paul* in all the countrys from
Ara-

Arabia to Slauonia, Bartholomew in Scythia, Simon in Persia, Ioseph of Arimathea in great Brittain: and all these published the same Faith for substance which we at this day professe in the Church of England.

Looke vpon the Greeke Church in generall: Saint Austen tells vs, *From the land of Grecia, the faith into all places was spread abroad: and in particular, Saint Chrysostome tells vs, The name of Christians beginning first from the Citie of Antioch, as from a spring, hath flowed ouer the whole World. And without doubt that famous Citie of Antioch, gaue the first name and title to the Christians, and therefore was called,*
Theo.

Terra Grecorum undiq; destinata est fides. Aug. Ep. 178. & Ep. 170.

Theopolis, the Citie of God.

It cannot bee denyed, that the *Easterne Church* is before *Rome* in time, shee hath larger bounds, and multitudes of people, almost all the *Apostoliue Seas*, most of the *Patriarchs*, seauen *Vniuersall Councells*, the *Syrian* language wherein *Christ* spake, the *Greeke*, wherein the *Scripture* of the *New Testament* was written, and withall a personall succession, euen from the *Apostles* themselves without interruption; and that which is knowne to the meanest *Grecian*, the words of *Church*, of *Bishop*, of *Priest*, of *Deacon*, of *Baptisme*, of *Eucharist*, of *Christian*, are al deriued from the

Κυριακή.
Επίσκοπος.
Πρεσβύτερος.
Εξ.
Διάκονος.
Βαπτισμός.
Ευχαριστία.
Χριστιανός.

the *Greekes*, and proue that Religion came from them, from whom those termes were borrowed. This doctrine is so true, that it enforced the Bishop of *Bitonto* to professe openly in the Councell of *Trent*. *It is our Mother Grecia, unto whom the Latine Church is beholding for all that ever she hath.* And thus much touching the foundation of the *Greeke Church*. Now that we may the better diseerne the Antiquitie of our Religion, and the Noueltie of the *Romane*, let vs examine the Tenets of the *Greeke Church*, and by them wee shall discerne whether the *Roman church* hath continued visible in that doctrine which shee
now

*Eia igitur,
Grecia Ma-
ter nostra,
cui id ro-
tum debet
quod habet
Latina Ec-
clesia.
Conc. Trid.
erat. Episc.
Bitont.*

now teacheth, and consequently whether their pretended *Apostolique Traditions* have *Antiquity, Universality*, and *Succession* in all ages.

Matthias Illiricus, beeing borne in *Dalmatia*, not farre from the confines of *Gracia*, and therefore may bee thought to be well acquainted with their orders, tells vs : *The Churches of Grecia, the Churches of Asia, Macedonia, Misia, Valachia, Russia, Musconia, and Africa*, ioyned thereunto, that is to say, the greater part of the whole World, neuer graunted the *Popes Supremacie*, neuer allowed either *Purgatory*, or *Prinate Masses*, or the *Communion vnder one kind*; wee may

may add to these, *Transubstantiation*, *Prayer in an unknowne tongue*, *Forbidding of marriage to Priests*, and *Poppish Invocation of Saints*, (as it is now beleevued) were vterly vknown to the *Greeke Church*, and consequently want *Antiquitie*, *Vniuersality* and *Succeſſion*, the proper markes of true Traditions in the *Roman Church*. To examine them in order.

PARAGR. I.

The Popes Supremacie.

THE Popes *Supremacy* is reputed a Tradition Apostolicall, and declared for an Article of Faith in the *Roman Church*; yet this Tradition wants *Antiquitie*.

I. *Vniuer*

*Nemo de-
c-ssorū meo-
rum hoc tam
prophane
vocabulo v-
ti cōsuevit,
Nullus Ro-
manorum
Pontificum
hoc singula-
ritate no-
men as-
sumpsit.
Gieg. lib. 4.
ep. 32. 36.*

Cathol.
1 rad. pag.

Vniuersalitie, and Succession.

Touching *Antiquity*,]
Pope Gregory the first pro-
fesseth pnbliquely, *That*
none of his predecessors did euer
assume that prophane (Vni-
uersall) title.

Touching *Vniuersality*]
Alvarez tells vs, that *Prester*
Iohn sent vnto him, to know
why the Pope divided the
Churches of *Antioch* and
Rome, seeing the Church
of *Antioch* was in a manner
the chiefe, and head of all
Churches, wherein *S^t. Peter*
gouerned & dwelt 5. yerres.
Whereunto when hee an-
swered, they were obliged
by an Article of their faith;
he replied; If the Pope
would vsurpe so great a
prerogative, as to command
things

things vnlawfull, they would make no reckoning of it: and if by such meanes their *Abuna*, (their *Primate*) would presume so far, they would burne the coppie of such a command. In like maner *Nilus* Archbishop of *Thessilonica*, tells vs. The Greeke Church, though it neuer denyed the Primacy of Order to the Pope of Rome, yet their assumed predominance of aithority it alwayes resisted.

*Nilus lib. 1.
de Primat.
Papæ.*

Touching Succession] *Bel-
larmino* himselfe confesseth
The first who most earnestly
withstood the Supremacy of the
Bishops of Rome, seeme to be
the Grecian Fathers: for since
the yeere 381 they laboured to
preferre the Bishop of Con-
stantinople, the three Patri-

*Bell in præ-
fat. de Rom
7 Pontif.*

Bell. *ibidē*.

arkes of the East, in the second place next to the Bishop of Rome; and this (saith he) may bee understood by the second Generall Councell. And as in this Councell of Constantinople, there was a resistance made against the power and iurisdiction of the Bishop of Rome: so likewise hee telleth vs further, that in the yeere 451. the Greeke Fathers not being content with their determination, laboured to make the Bishop of Constantinople equall with the Bishop of Rome: for in the Councell of Chalcedon, the Greeke Fathers decreed it, (but deceitfully) in the absence of the Popes Legat; that the Bishop of Constantinople should haue the second place after the Bishop of Rome: not-with-

*withstanding hee should haue
equall priuiledges with the o-
ther.* Thus two generall
Councells, the one consi-
sting of 150. Bishops, the o-
ther of 630, by the testi-
monies of the Popes Car-
dinall, opposed the *Suprema-
cie* of the Bishop of Rome;
the which Supremacie (if in
those dayes) it had been re-
ceiued for an Article of
faith, or a Tradition Apo-
stolique, without doubt
those two famous Councels
would haue subscribed to
it, without any resistance or
opposition to the Vniuersal
Head of the Church. And
that you may yet further
know the Churches of *A-
sia*, and *Grecia*, continued
their resolution in this

Conc. Flo-
rentinum.
An. 1436.

Paulus Æ
milius Pan-
talon.

Math. à Mi-
chonia in
Nono Crbe
Iewel. p. 4.
111.

poynt, looke vpon the late
Councell of Florence, and there
you shall obserne, that *Michael Palaeologus*, by reason he
submitted himselfe to the
Pope in that Councell, was
hated of al the people while
hee liued, and being dead,
was forbidden Christian
buriall. And *Isidorus*, the
Archbishop of *Kionia* in
Russia, for that hee began for
Vnities sake, to mooue the
people to the like submis-
sion, was therefore depo-
sed of his Bishopricke, and
put to death.

Thus the Popes *Suprema-
cie* wants *Antiquitie*, *Vniuer-
salitie*, and *Succesſion*, the
proper markes of *Romane*
Traditions, and consequent-
ly can bee no Article of
Faith,

Faith, no Apostolique Tradition, as is pretended in this first point.

PARAGR. 2.

Purgatory.

P*urgatory*] is reputed a Tradition Apostolicall, and receiued in the Roman Church for an Article of Faith; yet this doctrine wants *Antiquitie, Vniuersality* and *Succession*.

Touching *Antiquity*] *Nicolas* Archbishop of *Thessalonica*, professeth in the name of the *Greeke Church*, that it could bee no Tradition Apostolicall: for (saith he) *Wee haue not receiued by Tradition from our Fathers, that there is any fire of Purgatory,*

Nil. de Purgat igne.
Cath. Trad
q. 16.

Marcus E-
phef. in
Græcorum
Apolog. de
igne Purga-
torio ad
Concil. Flo-
rentinum.

Legat qui
velit Græ-
corū veterū
Cōmentari-
os et nullum
quantum o-
pinor aut
quī rariss-
imè de Pur-
gatorio ser-
monē icue-
niet. Sed
neq; Latini
simul omnes
at sensim

or any temporall punishment;
and we know that the Easterne
Church doeth not belieue it.
And amongst other reasons
why Purgatory was not re-
ceiued by them, they ren-
der this for one: that where-
as their Fathers had deliuered
vnto them many visions and
dreames, and other wonders
concerning the euerlasting pu-
nishment (in hell) yet none of
them had declared any thing
concerning the temporary fire
of Purgatory.

Touching Vniuersality] it
is the confession of Fisher
their owne Bishop of Roche-
ster: Whosocuer will read the
Commentaries of the ancient
Greekes, so farre as I see, he shall
finde very seldome mention of
Purgatory, or none at all: and
the

the Latines (in the Western Church) did not receive the truth of this matter altogether, but by little and little; neither indeed was the faith, either of Purgatory, or Indulgences so needfull in the Primitive Church, as now it is. A strange confession of a learned Bishop, that two principall Articles of Faith, viz. Purgatory, and Indulgences, were scarce knowne in the auncient Church, nor yet very necessary to bee received at all times, and of all persons. Let it suffice, many points of the now Roman Religion were utterly vnkowne to the Greeke Church, (which in the first ages did wholly communicate with the auncient Ro-

*huius rei
veritatem
conceperunt,
neque autem ne-
cessaria fu-
it, siue Pur-
gatorij, siue
Indulgenti-
arum fides in
Primitiva
Ecclesia at-
que nunc est
Rossen Art.
18. p. 496.*

Vnus ex notissimis erroribus Graecorum et Armenorum est, quo docent nullum esse purgatorium locum quo anima ab hac luce migrantes purgentur à sordibus, Alph. à Cast. advers. hæ. ref. lib. 12.

Tale aliquod etiam post hanc visitationem incredibile non est et verum

maine Faith :) and therefore their *Alphonsus à Castro*, thinkes it the best way to solve the point in question with this answere: *It is one of the most knowne errors of the Grecians and Armenians, whereby they teach there is no place for Purgatory, where soules after this life are purged from their offences.*

Touching Succession] *St. Chrysostome, Gregory, Neocæsaria, Olympiodorus, and divers ancient Fathers were vtterly ignorant of it; and Saint Austen a Latine Father was so farre from receiuing it as a point of Faith, that doubtingly hee professeth, It is not incredible, that some such thing should bee after his life; and whether it bee so or*

no,

no, it may bee a question : and it may bee either found, or bee hidden. Now we all know, and confesse, that if Saint *Austen* and the Romane Church had receiued the doctrine of *Purgatory* in his dayes, (as it is now taught for an Article of Faith) certainly hee would neuer haue told vs, perhaps it is so, it may be, or it may not bee ; and it is a doubt whether there be any such place or no. And howsoever it is pretended, that the Greeke Church at the Councell of *Florence*, for peace sake, was content to yeeld, that the middle sort of soules were in a place of punishment ; but whether that were fire, or darken.esse, and tempest, or something else, they

*ita sit quare
patet, &
aut inue-
niri aut
latere. Aug
in Enchirid
ad Laurent
cap. 69.*

they would not contend: yet I say, if they had assented to this or the like doctrine, it was (1400.) yeeres after Christ, and therefore most unfit to bee receiued for an Article of Faith: but the truth is, *Marcus* Bishop of *Ephesus*, who was one of the Legats of the Patriarchs of *Antioch & Hierusalem*, would neuer consent to this Doctrine; neither could the Greeke Church afterwards by any means bee drawne to yeeld to it. Besides, within two yeeres after, Cardinall *Cusanus*, and the Deputies of the Councell of *Basil*, in the yeere 1438. doe sufficiently manifest the opinion of the *Greek Church*; wherein the *Grecians* begin their

their disputation in this manner: *A Purgatory fire, and a punishment by fire which is temporall, and shall at last haue an end; neither haue we receiued from our Do<ors, neither doe wee know that the Church of the East doeth maintaine it. And from these and the like propositions, they make this peremptory conclusion. For these reasons therefore, neither haue we hitherto affirmed any such thing, neither will wee at all affirme it. I may adde to these Testimonies the opinions of the Muscouites, who affirme that there is no Purgatory, but onely two receptacles for soules, Heauen and Hell. Againe the Cophites, and the Abissines, the Georgians, and Armeni-*

Matt. Crus.
in Turc.
Græ. p. 86.

Δια τὰ ὅσα
ἐν ἡμῶν ποτε
μετὰ τῶ
νὺν εἰρηνα-
μῶν ποτε.
τὸν ἡμῶν
ἡδ' ὅπως ἡρ-
μῶν. ibid.
Sacran c. 2.

Armenians, together with the *Syrians* and *Caldeans*, that are subiect to the Patriarkes of *Antioch* and *Babylon*, from *Cyprus* and *Palestina*, ynto the *East Indies*, neuer made discouery of the new found land of Purgatory.

This doctrine therefore wants the proper markes of the *Romane Church*, (viz.) *Antiquitie*, *Vniuersalitie*, and *Succeſſion*, and therefore can be no Article of Faith, no *Apoſtolique Tradition*, as is pretended in the ſecond poynt.

PARAGR. 3.

Private Maſſe.

P *Private Maſſe*] wherein the *Prieſt* alone doeth com-

communicate without the people hath neither Antiquity, Vniuersality, nor Consent, and consequently hath not the true markes of Romish Traditions.

Touching *Antiquitie*] it is the confession of their owne *Cochleus*; *Anciently all the Priests and people did communicate together*, as appeareth by the *Canons of the Apostles*, and writings of auncient *Fathers*. And *Odo Camera-*
censis professeth, that in the *Primitive Church* they neuer had *Masses* without the conuention of the people to communicate together.

Touching *Vniuersalitie*] it is the confession of *Iohannes Hoffmeisterus*: *The thing it selfe doth speake and cry aloud*

Coch. de sacrific. Missæ contra Musculum.

Odo in exposit. Canonis.

Cassand. Consult. de solit. Miss. pag. 926.

lond, both in the Greeke and Latin Church, that not only the sacrificing Priest, but the other Priests and Deacons, and the rest of the people, or at least some part of the people, did communicate together: and how this custome ceased, it is to bee wondered, and it is to be endeauoured, that this good custome may be restored to the Church.

Touching Succession] S^r. Chrysostome speaking to the lay people of his time, saith: Neither doe we receiue more, and you lesse of the holy table, but we taste therof equally both together. And Basil another Greeke Father witnesseth the common vnion of Priests and people expressly in these words: All
wee

Chrys. in 2
Thessal.
Hom. 4.

Liturg.
Basili.

wee receiuing of one bread and one cup, &c. the Quire singeth the Communion, and so they communicate together. I will adde to these the confessions of their owne learned Authors: Cardinall Bessarion, a Greeke borne, declareth the maner of the Communion in his time; *The very order of the things required: first that we should consecrate (or blesse bread:) next, that wee should breake it, last of all, that wee should diuide (or deliuer it to the people) which thing we (Grecians) doe at this present day.* And for a conclusion of this poynt, *Iustinian and Durand* publickly declare and professe, that in ancient times, diuers parts of one consecrated loafe
 were

Primū consecrare, deinde frangere postea distribuere quod nos in presenti facimus
 Bessar. de sacr. Euch.
 An. 1450.

*Iustin. in 1. Cor 10.
 Durand.
 Rat. 4. c. 53.*

were distributed to all, (the which the Greeke Church vseth at this day) that by their Communion, their union with Christ might bee more plainly expressed..

Thus Private-Masse wants the requisite conditions of the Romane Church (viz.) *Antiquity, Vniuersalitie, and Succession*; and therefore can bee no Catholike doctrine, no Apostolique Tradition, as is pretended in the third place.

PARAGR. 4.

*The Communion in
one kind.*

THe Communion in one kind] is reputed a Tradition Apostolicall, and receiued in the Romane Church

Church for an Article of Faith ; yet this doctrine wants Antiquitie, Vniuersalitie, and Succession.

Touching *Antiquitie*] It is the confession of the *Councell of Constance* (where the Cup was taken from the people) that *Christ did institute in both kinds , and the Primitiue Church did continue it to the faithfull in both kinds.* And *Alphorsus à Castro* tells vs, that *anciently for many ages , the Communion in both kindes was vsed among all Catholiques.*

Touching *Vniuersalitie*] *Cassander* witnesseth, that the *vniuersall Church at this day, and the Romane Church for more then a thousand yeeres after Christ, did exhibite the Sa-*
crament

Concil.
Con. 14. 14.

Alphons. à
Castro. contr.
hæres. li. 6.

Sacram-
entum est
vniuersale
Christi Ec-
clesiæ, vnde
apostolus.
Cassand.
Consult. de
vtraq; spe-
cie.

craments in both kinds, as it is most evident by innumerable testimonies both of Greeke and Latine Fathers.

Salmer.
Tract. 35.

Touching Succession] In later ages, Salmeron the Iesuite professeth, It was the generall custome for lay people to communicate vnder both kinds, as at this day it is used among the Grecians, and was used in times past among the Corinthians, and in Affrica. And Ieremie the Oecumenicall Patriarch, returnes this answer to the defenders of the Faith in both kindes: Dicitis] you say, that all ought to Communicate vnder both kindes, and you say well: for we do so when we participate of the venerable mysteries.

ἡμῶν ὁ ἡ-
γούμενος. Pat.
resp. I. c. 21.

Cassand.
Liturg. c. 11
p. 28.

Franciscus Alvarez tells

vs

vs, that in the kingdome of *Prestor Iohn*, they vse in their Church to make a cake of honey, meale, and oyle, and powre wine into the cup, and all that communicate of the body of Christ, communicate also of the Cup.

The Christians in *Armenia*, after they haue communicated with bread, in lieu of the cup, by reason there is no Wine in *India*, they take dried grapes, and put them into water; & before the time they are to communicate, they presse them, and straine them, and vse that liquor instead of wine.

This doctrine therefore wants the requisite conditions of *Antiquity*, *Vniuersality*, and *Succession*; and there-

Idem Liturg. c. 14.
p. 32.

therefore can be no Article of Faith, no Apostolique Tradition, as is pretended in the fourth place.

PARAGR. 5.

Transubstantiation.

T*ransubstantiation*] is reputed a Tradition, Apostolicall, and received in the Romane Church for an Article of Faith, yet this doctrine if you respect the name, or nature of it, wants *Antiquity, Vniuersality, and Succession.*

Touching Antiquity] It is the confession of learned *Tribarne*: *In the Primitive Church, it was beleueed for a point of faith, that the body of*
Christ

*In Primiti-
ua Ecclesia
de substantia
fides erat
corpus Chri-
sti sub spect-
u^o ceteris,
tamen non
erat de fide,
substantiam*

Christ was contained under the formes of bread and wine, but it was not beleueed as a matter of faith, that after consecration, the substance of the bread was conueried into the body of Christ. And their learned Scotus professeth, that before the Councellof Lateran (which was twelue hundred yeeres after Christ) Transubstantiation was not beleueed as a poynt of faith.

Touching Vniuersalitie] Eusebius a Greek Father paraphrasing vpon the words of Christ; (The words which I speake vnto you, are spirit and life) deliueers this Doctrine flat contrary to Transubstantiation: Doe not thinke that I speake of that flesh wherewith I am compassed, as if you must eat

panis in Cor-
pus Christi
conuerſi, 7 c.
12. Yriobarne
in 4 d. 11. q.
3. disp. 42.
Vnum addit
Scotus quod
minus me pro-
bandum qd
ante Late-
ranense Co-
cilium non
fuiſſet dog-
ma fidei.
Bel li. 3. de
Euch. c. 23.

Μὴ γὰρ τὴν
σάρκα ἣν
μετὰ τοῦ σώ-
ματος ἐστὶν ἐσθί-
ναι, ὡς

*Adm. d'um
e. d'ur. Eu-
seb. l. 2. Eccl.
Theob. cont.
Marcel. An-
cyr. Mss. in
Oxon. Bibli-
publica.*

*Eriam si
natura pa-
nis in ipso
permanfit.
Chryf ad
Cæſarium
Monachum*

eat of that ; neither imagine that I command you to drinke my sensible and bodily blood, but understand well, the words which I haue spoken vnto you, are spirit and life. And Saint Chrysostom a principall member of the Greeke Church, in his Epistle written to Cæſarius, hath these wordes ; *As before the bread be sanctified, we call it bread, but when Gods grace hath sanctified it, by the meanes of the Priest, it is deliuered from the name of bread, and is reputed worthy the name of the Lords body, although the nature of the bread remaine still in it.* And to preuent that grosse opinion, that after consecration there remaines onely the shewes and accidents of bread

bread and wine; *Theodoret* concludeth against the Heretique with this Catholique doctrine: *The mysticall signes, after the consecration, depart not from their owne nature; for they remaine in their former substance.*

Euphrasius Patriarch of *Antioch*, giues his ioynt assent with vs flatly against the doctrine of *Transubstantiation*, hee tells vs: *The Sacrament of the body of Christ doeth neither depart from his sensible substance, and yet remaineth undivided from intelligible grace: and Baptisme being wholly made spirituall, and remaining one, doth retaine the propertie of his sensible substance (of water I meane) and yet looseth not that which it is*

M

made.

Μὴν ὁμῶς
ἐκείνης ἡ
οἰα. *The-*
od. in Dial.
2. Inconf.

Ephraz. de
sacr. Antio.
legibus lib.
1. in *Phocii*
Bibliothecae.

made. This holy Father, by comparing the Sacraments together, doth demonstrate the faith of both; and as hee prooves that in the Sacrament of *Baptisme*, the *substance* of water still remaineth after consecration, (which both Papists and Protestants acknowledge) in like manner (saith he) the substance of bread remaines in the Sacrament of the Eucharist after consecration, which the Protestants confesse, and the Papists deny.

To omit many other proofes touching the vniuersalitie of our doctrine, let Pope *Gelasius* bee heard for the Catholike doctrine of the Romane Church in his time. *An Image or similitude*

Gelas. cont.
Eutich.

litude (saith hee) of the body and blood of Christ, is celebrated in the action of the mysteries: It is therefore apparant and evident enough, that wee must hold the same opinion of Christ the Lord which we professe, celebrate and receiue in his Image: that as those signes by the working of the holy Ghost passe into the diuine substance, and yet remaine in the proprietie of their owne nature: even so that very principall mysterie it selfe, whose force and truetth that Image assuredly representeth, doeth demonstrate one whole and true Christ, to continue the two natures, of which he consisteth properly remaining. And that wee might the better vnderstand what hee meant by those wordes,

(viz.) The signes still abide in the proprietie of their owne nature, hee expoundeth himselfe in these words, which vitterly ouerthrow the doctrine of *Transubstantiation*: *Non definit esse substantia, vel natura panis & vini*: the substance or nature of bread ceaseth not, or perisheth not. Thus briefly I haue given you a taste of the generall doctrine of the Fathers in the first ages, who publickly professed the Protestant Faith, that the Eucharist was altogether a spirituall food, and that the nature of bread, the very substance of bread did remaine after consecration.

Touching *Succession*] To let passe many Writers of
emi-

eminent note in the Ro-
mane Church, who in the
later ages opposed *Transub-*
stantiation, as namely *Ber-*
tram, *Æfrick*, *Rupertus*, *Ra-*
banus Maurus, and diuers
others, who were never
condemned by their owne
Church : Looke vpon the
doctrine of the Greeke
Church, and you shall finde
they haue kept the ancient
faith of the Sacrament suc-
cessiueley from their Prede-
cessors. Pope *Eugenius*, af-
ter hee had answered the
Grecians at the Councell of
Florence, that hce was well
satisfied by them touching
the *Proceſſion of the holy Ghost*:
tells them further, it was
well worth the labour, to
treat of other points in dif-

M 3

ference

Opera pre-
tium est vt
de Purga-
torio igne,
et de sum-
mo Pontifi-
cis princi-
pali

*de Azimo
et fermentato pane
de divina
deniq; pa-
nis Trāsub-
stantiatione
agamus,
ut omni ex
parte con-
iunctio no-
stra sit ab-
soluta. Cō.
Florent.
Sess. 35.*

Casaub.
answ. to
the Ep. of
C. Peron p.
42.

ference, as namely, of *Purgatory*, of the *Supremacie*, of *Leavened bread*, and of *Transubstantiation*, that their agreement might stand absolute in all respects. If *Transubstantiation*, and the other poynts of doctrine had bin successively receiued with the vni-forme consent of the *Greeke Church*, there had needed no reconciliation at that time betweene the *Easterne* and *Westerne Churches* for those *Tenets*: and that we might yet farther vnderstand, the difference betwixt them was great in this very question; *Marcus* the *Archbishop of Ephesus*, speaking of the *Romane Masse*, affirmes: *It is manifestly repugnant to the Expositions*

tions and interpretations, which we haue receiued by Tradition, and to the words of our Lord, and to the meaning of these words. And those which defend the Romane rites concerning this matter, the same *Marcus* pronouñceth: that they deserue to be pittied, both in regard of their double ignorance, and their profound sottishnesse.

It is true, the Greeke Church doth hold there is a mysticall *transmutation* in the Sacrament; but withall, they deny a Transubstantiation: they deny that any alteration is made by the words of Consecration, (which is the generall Tenet of the Roman Church:) nay more, they call it bread after the words of Consecration

Μεταβολή.
Μεταποίη-
σις.
Μετασβί-
ξις.

Dan. Chā
Pan str. lib.
6. de Euch.
c. 7

*De divino
deniq; sa-
crificio qua-
situm est a
latinis, quo-
modo prola-
tis Christi
verbis, acci-
pite et com-
edite, hoc
est enim
corp^{us} meū
vos hāc po-
tesa cratio-*

cration, are vttered. Touch-
ing the first, *Salmeron* the Ie-
suite, speaking in the person
of the *Grecians*, delivers their
opinion in this manner. *For-
asmuch as the Benediction is
not superfluous or vaine, neither
gaue Christ simply bread, it
followeth, that when he gaue it,
the transmutation was already
made, and these words, (This is
my body) did demonstrate what
was contained in the bread, not
what was made by them.* This
confession is agreeable to
that question the Roma-
nists put to the *Grecians* at
the Councell of *Florence*,
(viz.) *Why they vsed to pray
after the words of Consecration
in this manner? Make this
bread the precious body of
Christ; and so call it bread af-
ter*

ter Consecration? To which the Grecians made answer. Wee confesse, by these words, (This is my body,) πλανῶμαι, the bread is consecrated, (which Binius most falsely hath translated, Transubstantiated) and becomes the body of Christ, and wee pray that the holy Ghost may descend upon us, and change the bread, and make it the body of Christ to us, to the spirituall food of our soules. And that wee may know what is meant by that change or transmutation in the Sacrament, the Patriarch tells vs: The body and blood of Christ are truly mysteries; not that these (μεταβαλλόμενα) are changed into humane flesh, but we into them.

And for further confirma-

M 5

tion

*nem additi
dicentes. Et
fac quidem
hunc panem
presso super
corpus
Christi sui
sancti et
spiritu
transmutas
Concil.
Florent.
Sess. 25.
p. 595. Bi-
nius.*

*Binius in
Conc. Flor.
Sess. 25. p.
595.
Patr. Resp.
I. c. 10. &
13.*

*Nec data
est tunc ca-
re Domini
quam geste-
bat Aposto-
lu comedenda,
neq; sā-
guis biben-
dum, nec eti-
am nunc
in sacro hoc
ritu descen-
dit Doms-
nicum cor-
pus de calo,
Ελασσον μωυ
28) blasphē-
mia enim
hoc esset.
patr. Resp.
I. cap. 10. de
Cenā Do-
mini.*

tion of our doctrine, that it is not the reall and substantiall flesh of Christ which is offered: but the Sacrament of his flesh; hee tells vs: *The flesh of Christ which hee carried about him, was not given to his Apostles to bee eaten, nor his blood to bee drunke, neither doth the body of our Lord at this day descend from heaven in the Sacrament; for this (saith hee) were blasphemy.* And certainly, if neither Christs Bodie in which hee suffered, nor his body glorified be present in the Sacrament, (as this Patriarch professeth) there can bee no corporall, no reall, and substantiall presence of Christs body, and consequently, *Transubstantiation*

is

is no Article of Faith, no Apostolique Tradition, as is pretended in the fifth place.

PARAGR. 6.

Prayer in an unknown tongue.

P*ayer and Service in an unknown tongue*] is a tradition of the Romane Church, and reputed of equall authoritie with the Scripture, yet this doctrine wants *Antiquity, Vniversality* and *Succeſſion*.

Touching Antiquity] *Cassander* tells vs; *The Canonical prayers, especially the words of Consecration of the body and b'ood of Christ, the ancient Fathers did so reade it, that all*
the

*Cassan l. i.
c. 18.*

Jewel. in 3.
Arts: Diuif:
28.

Bell. de ver.
Dei l. 2. c.
16.

the people might understand it, and say Amen. And t is the confession of M^r. Harding to Bishop Iewel: *Verily in the Primitiue Church (prayer and seruice in a knowne tongue) was necessary when faith was a learning, and therefore the prayers were made then in a common tongue knowne to the people, for cause of their instruction.* And Card. Bellarmine professeth, that all the people in the first ages, in the time of diuine Service did answer one Amen, as vnderstanding the Priest, and ioyning with him in prayer.

Touching *Vniuersalitie*]
It was the custome of the ancient Church (as appeareth by the Popes *Decretals*) whereby it was publicquely pro-

proclaimed: *Wee command that the Bishops of such cities and Diocesses,* (where nations are mingled together) *provide meet men to minister the holy Service, according to the diversity of their manners and languages.*

Touching *Succession*] *Bel-larmine* confesseth, that the custome of celebrating diuine Service in a knowne tongue, whereby the people answered the Priest, *continued long in the East and West Churches.* And it plainly appears by the ancient *Liturgies*, ascribed to *Chrysostome* and *Basil*, (which are in vse at this day) the diuine Service in the Greeke Church was publicquely deliuered in a knowne tongue. And

Decr. Greg.
lib tit. 31.
de offic.
Iud. Ord. c.
14.

Bell. de ver.
Dei. l. 2. c.
16.

And agreeably to this custom, the *Armenians, Egyptians, Aethiopians, Muscovites*, and generally all the *Easterne Churches*, doe consecrate the Sacrament in the language of their owne country.

This doctrine therefore wants the requisite conditions of *Antiquity, Vniuersality, and Succession*; and therefore can bee no Apostolike Tradition, no Catholique doctrine, as is pretended in the sixth place.

PARAGR. 7.

Single life in the Clergie.

S*ingle life in the Clergy*]
is reputed a Tradition
in

in the Romane Church, and made of equall authority with the Scripture, yet this doctrine wants *Antiquity*, *Vniuersality* and *Succeſſion*.

Touching *Antiquity*,] Their owne Doctōrs tell vs, that vntill the time of Pope *Syricius*, that is to ſay, for the ſpace welneere of foure hundred yeeres after Chriſt, it was lawfull for all Prieſts to marry, without exception; neither vow, nor promiſe, nor Law, nor ordinance, nor other reſtraint being then to the contrary. And their learned Cardinal *Cajetan* profeſſeth. if we ſtand onely to the Tradition of Chriſt and his Apoſtles, it cannot appeare by any authority or reaſon, that holy Order can bee any

Diſt. 84. §.
Cum in
præterito,
& Nichol.
Cuſan. ad
Boem. Ep.
2. poſt ali-
quot tem-
pora viſum
fuit &c
*Nec ratio-
ne nec au-
thoritate
probat̃ur qd
abſolutè lo-
quendo Ordo
ſacerdota-
lis, vel in
quantum
eſt ordo, vel
in quâ. ſa-
cer eſt, im-
peditiuus
eſt matri-
monii*

*five ante, si-
ve post, se-
clusis omni-
bus legibus,
stando tan-
tū hū qua a
Christo et
Apostolis
habentur.
Caier.
Tom. 1.
tract. 17.*

*Dist. 31.
Aliter.*

*Hic, si post-
modum ux-
ores duxe-
rint, in Mi-
nisterio ma-
neant. Con-
cil Ancy.
Can. 9.*

*any hindrance to marriage, ei-
ther as it is an order, or as it is
holy.*

*Touching Vniuersalitie]
It is the confession of Pope
Stephen the second. The Tra-
dition of the Easterne Churches
is one, the Tradition of the ho-
ly Church of Rome is another,
for the Priests, Deacons, and
Sub-deacons of the Easterne
Churches are ioyned in Matri-
mony. This confession is a
greeable to the Decree of
the ancient Councell hol-
den at Ancyra, where it was
ordained, That Deacons, as
many as bee ordered, if at the
time of receiuing their Orders,
they made protestation, and
said that they would marry, for
that they finde not themselues
able so to continue without Ma-
riage*

riage, if they afterwards marry, let them continue in the Ministerie.

Touching *Succession*] This doctrine was not generally received, no not in the Westerne Churches, a thousand yeeres after Christ: for in the time of King *Rufus*, *Anselme* Archbishop of *Canterbury*, in a Dialogue between the *Master*, and the *Scholler*, makes this *Quære*: *Wee are desirous by your answer, to bee certified about this common question, that is now tossed through the world, and yet lyeth undiscussed, (I mean) Whether a Priest being within Orders may marry a Wife.* Whereby it appeares, that the Law of Single life, was a poynt questionable, and not

Desidera-
mm certifi-
cari tua so-
lutione su-
per vulgari
in toto orbe
quæstione,
qua ab om-
nibus qua-
tidie venti-
latur, (scil.)
An liceat
Presbyteris
post acceptū
Ordinē vx-
ores ducere

Anselm.
Dial In-
quisitione
primā.

Bel. descrip
Ecclef. ab
An. 14 o to
1500. p. 288

*Si clare cō-
stet de ma-
trimonio
Pape, tunc
aut vxor
inducetur
ad continē-
tiam aut si
noluerit,
redat de-
bitum, Et
nihilominus
stet in
Papatu,
quia non
repugāt sub-
stantia Pa-
patus, seu
Clericatus,
nā et petr
habebat
vxorem cū*

not resolved for an Aposto-
lique Tradition in the Ro-
man Church for many ages.
About 400 yeeres after, *Pa-
normitan*, an Archbishop, a
Cardinall, and a principall
Proctor for the Pope, re-
solves the question about
marriage in this manner. *If
it may clearely appeare* (saith
hee) *that the Pope hath a wife,*
(as hauing married her be-
fore hee was Pope) *then ei-
ther his wife must bee perswa-
ded to liue single, or if shee will
not, let the Pope yeeld her ma-
riage duties; and yet neuerthe-
lesse remaine in the Popedome
still. For marriage dutie is not
contrary to the substance and
Office, neither of Popedome, nor
of Priesthood: for Peter had
a wife when hee was promoted*

to bee Pope. As for the rule of single life, it was brought in by the Ordinance of the Church. Hence is it, that we see the Priests of Græcia being within Orders, do marry wives, and we see they doe it (*sine peccato*) without sinne, or breach of Law, either of God or man.

Looke vpon the confession of the Greeke Patriarch since *Luthers* time. We allow (saith hee) marriage to Priests before Ordination. Looke vpon the confession of their owne Cardinall *Cajetan*: It was held lawful in the Easterne Church, to marry after Ordination. Adde to these the Traditions of other Countreyes, as namely the Priests in *India*, in *Armenia*, in *Syria*,
in

*promove-
tur in Pa-
pam, unde
videmus qd
Presbyteri
Græci sine
peccato cō-
trahunt
matrimo-
nium. Euseb.
de Hist. C.
licet de vi-
tand. Abb.
Patriarch.
resp. I. c. 21.*

*Caiet. tract.
27. test.
Greg. de
Val. disp 9.
q 5.*

in *Russia*, in *Cyprus*, in *Muscovia*, daily marry, and execute their offices of Priesthood, being married persons.

The Lawe therefore of single life wants the requisite conditions of *Antiquity*, *universality*, and *Succession*, and consequently can be no Apostolicall Tradition, no Catholique Doctrine, as is pretended in the seventh place.

PARAGR. 8.

*Invocation and worship
of Saints.*

[*Invocation and Worship of Saints*] Is reputed a Tradition Apostolicall, and is received

received for an Article of faith in the Roman church: yet this faith, (notwithstanding their great braggs of Catholike doctrine) wants *Antiquity, Vniuersality, and Succession.*

Touching *Antiquity*] I appeale to their owne *Ecchius*: *The Apostles* (saith he) *would not insert this doctrine into the written word, lest they should seeme ambitiously to assume that honour to themselves, and vnder pretence of worshipping the dead, might bring in the worship of the Gentiles.* This doctrine then, as it wants a foundation in scripture, (which a poynt of faith ought to haue) so likewise it is most certaine, for the same reason, the *Apostles* would

*Apostolici
scribere hoc
in sacris li-
teris nolue-
runt ne
ambitiosi
viderentur
honorem
istum sibi
ipsis ambi-
re, ne sub
cultu illis
de factorum
Gentilium
cultum in-
ferre viderentur.*

*Ecch. Ench.
cap. de ve-
ner. Sanct.*

would not deliver it by Tradition : for without doubt they would never teach that doctrine of faith by word of mouth, which they refused to publish by their writings. This is not onely probable, but certain true; and therefore *Ignatius*, the Apostle *S. Iohns* Scholler, who could not bee ignorant of a poynt of Faith, teacheth the virgins of that time another lesson, he doth not teach them to direct their prayers and supplications to Saints and Angels, but to the Trinitie (*onely.*) *O yee Virgins* (saith hee) *in your prayers set Christ (onely) before your eyes, and his Father, being enlightened by the Spirit.* And the Church of Rome being

*Virgines
solum Chri-
stum in pre-
cibus vi-
stris ante o-
culos habete
et Patrem
illum, illu-
minata a
spiri tu.
Ignat. ad
Philadelph.*

being conscious of such an ancient Euidence against their Angel-worship, in the Greeke Originall haue turned εὐχαι into ψαλμοι prayers into Soules.

Touching *Vniuersality*] *Irenaeus* Bishop of Lyons, tels vs, that in his dayes, the Church *per vniuersum mundum*, throughout the whole world, doth nothing by Inuocations of Angels, nor by Incantations, nor any wicked curiosity, but decently, comely and manifestly directeth her prayers to God which hath made all, and calls vpon the Name of our Lord Iesus. And *Tertulian*, a learned Father in the Church of Africa, makes this open profession of his faith. *Whatsoever are the wi-*
shes

Ignat Lug.
impress. An.
1572.

Ecclesia per
vniuersum
mundum. —
nec inuoca-
tionibus
Angelicis
facit ali-
quid, nec
&c. Iren.
l. 2. c. 57.

Quaecumque
hominis &

*Casariū vo-
ta sunt hæc
ab alio ora-
re, non possū
quam a quo
scio me con-
sequaturū,
quoniam et
ipse est qui
solum prestat
et ego fa-
mulus eius
qui eum so-
lum obser-
uo. In A-
pol. c. 30.*

*Origen. lib.
8. contr.
Celsum.*

shes of man or Prince, these things I can aske of no other, then of him, from whom I know I shall obtaine them, because he alone it is, who performeth these things, and I am his servant, who depend upon him alone.

Touching Succession] In Origen's time this Trent faith was vnknown: for when Celsus the Philosopher (began to play the Romanist) and said of Angells: They belong to God, and in that respect wee are to put our trust in them, and make oblations to them, according to the Lawes, and pray vnto them, and that they may bee favourable vnto vs. Origen makes him this answer: Away with Celsus his counsell, saying, Wee must pray to Angells; let vs not so much

much as affoord any little audience to it. For we must pray to him alone, who is God over all; and wee must pray to the Word of God his onely begotten, and the first borne of all creatures, and wee must intreat him, that bee as high Priest, would present our prayer (when it is come to him) unto his God, and our God, and unto his Father, and the Father of them that frame their life according to the word of God.

In the succeeding Age, the ancient Councell of Laodicea decreed, Wee ought not to leaue the Church of God, and invoke Angels. And the Romane Church being likewise conscious of this Evidence against their Invocation of Angels, have turned

N *Angelos*

Conc. Laodicea. Can. 35.

Merlin. fol.
68. Edit.
1530. &
Crab. fol.
226. Edit.
1538.

Phot. No-
mocarion.
tit. 12. c. 9.
Aug. de tre-
ref. cap. 36.

Angelos into *Angulos*: say-
ing, *Wee must not leaue the*
Church of God, and haue re-
courſe to Angles (or corners.)
This Councell was called
in the yeere 364. in *Laodi-*
cea, a Capitall City in *Phry-*
gia, where this Angel-wor-
ſhip was frequent, wherein
they had *Oratories & Chap-*
pels to pray to *S^t. Michael*,
the chiefe Captain of Gods
hoſt among them. This
Canon of the Councell,
Photius doeth note to haue
beene made againſt the *An-*
gelites, thoſe heretiques that
were inclined to the worſhip of
Angels. And *Theodoreſ*, a
Greeke Father, more parti-
cularly in his *Commenarie*
upon the ſecond to the *Col-*
loſſians. *They that defend the*
Law

Law (saith he) Induced them also to worship the Angels, saying, that the Law was given by them; and this vice continued in Phrygia, and Pisidia, for a long time: for which cause also, the Synod assembled in Laodicea, the chiefe City of Phrygia, forbade them by a Law to pray unto Angels. And euen to this day among them and their borderers, there are Oratories of S. Michael to bee seene; This therefore did they Counsell should bee done, using humilitie, and saying, that the God of all was inuisible, and inaccessible, and incomprehensible, and that it was fit men should get Gods fauour by the meanes of Angels. And this is it which the Apostle saith. In humility and worshipping of Angels.

*Ex hic vi-
deas Theo-
doretū hand
faliciter
(sine pace
dictum sit)
affectum
esse Pauli
verborum
sensum.
Baron An.
Tom. 1.
An. 60. sect.
20.*

*Ambr in
Rom. c. 2.*

Cardinall *Baronius* is not well pleased with *Theodoret*, for deliuering his opinion touching the sense of the Apostles doctrine. *By this you may see* (saith hee) *that Theodoret did not well understand the meaning of Saint Pauls wordes.* But that which is most obseruable, the pre- tence which the heretiques made in those dayes for their Angel-worship, is the chiefe reason alleaged for their doctrine of faith by the Romanists in these times. We haue recourse (say they) to Angels and Saints, with devotion and humility that by their intercession, God may bee more favourable vnto vs. Now Saint *Ambrose* complaines, that the

the Heathen Idolaters, to
coner their shame for the neg-
lecting of God, were wont to use
this miserable excuse, that by
these they might goe to God, as
by Officers we goe to the King.
But heare what answere hee
makes to the vanity of such
worshippers: Goe to, is any
man so mad, or so unmindefull
of his salvation, as to giue the
Kings honour to an Officer?
--- For therefore doe men goe to
the King by Tribunes or Of-
ficers, because the King is but a
man, and knoweth not to whom
to commit the state of the Com-
mon wealtb: but to procure the
faueur of God, from whom no-
thing is hid, (for hee knoweth
the workes of all men) wee need
no spokes-man, but a deuout
mind: for wheresoeuer such a

Ambr. ad
Rom. ca. 1.

Chrysost.
Serm 7. de
Penitent.

Chryf. in
dimissione
Chananez.
tom. 5. Edit
Saul. p. 190

one shall speake unto him, hee will answere him. But of all the Fathers, Saint Chrysostome is most plentiful in refuting this pretended reason of Intercession by Saints and Angels: When thou hast need to sue unto men, (saith he) thou art forced first to deale with doore-keepers, and to intreate parasites and flatterers, and to goe a long way. But with God there is no such matter, without an Intercessor hee is intreated, without money, without cost hee yeeldeth to the prayer. Lastly, for an example hee sets before vs the woman of Canaan: Shee intreateth not Iames (saith he) shee beseebeth not Iohn, neither doth shee come to Peter, but brake through the whole company

pany of them, saying, I haue no need of a Mediator, but taking repentance with me for a spokesman, I come to the Fountaine it selfe. For this cause did he descend, for this cause did he take flesh, that I might haue the boldnesse to speake vnto him: I haue no need of a Mediatour, haue thou mercy vpon me.

It is true, that about this time Invocation of Saints was practised by some particular persons, but neuer till this later age receiued for an Article of faith. Gregory Nazianzen was one of the first, who called vnto, rather then called vpon the spirits of dead men, in his *Inuocatiues* which he wrote against *Iulian* the Emperour, makes this Invocation,

οὐκ ἔστιν αἰνέ-
σις.

Greg. Naz.
Orat. 11. in
Gorgon.

Heare, O thou soule of Great
Constantine, (if that thou hast
any understanding of these
things.) And in his funerall
Oration, which hee made
vpon his sister Gorgonia, hee
speaketh vnto her in this
manner : If thou hast any care
of the things done by vs ; if ho-
ly-soules receiue this honour
from God, that they haue any
feeling of such things as these,
receiue this Oration of ours, in-
stead of many, and before many
funerall obsequies. The first
Inuocations then were but
Apostrophes at the Tombes
of the Saints, and those also
deliuered doubtingly, with
this supposition, If thou hea-
rest, if thou dost understand.
Besides, Inuocations at first
were but wishes, and no pray-

prayers. But if any (saierh Cassander) would haue such compellations to bee taken also for a direct speaking to them, I doe not gaine say it ; notwithstanding I would thinke that a tacit condition ought to bee understood in such an intimation, as was used by Gregory Nazianzene, that is (if they do heare, if they doe vnderstand) or otherwise, that is to say, All yee Saints pray vnto God for mee, should import as much, as if it were sayd, Would to God that all the Saints should pray to God for mee.

But that which is remarkable, and as I conceine, is worthy of all mens obseruation : Our aduersaries confesse, there was no Invocation of Saints before the

Cass. Ep.
19 ad. Ioh.
Molinæum
p. 1109. l. c.
Schol. in
Hymn. Ec-
clesiæ. u.
pag. 142.

Bellar. de
Sanct. Beat.
lib. 1. c. 10.

comming of Christ, because they were in Lymbo, and did not see God: and therefore, it is to be noted, (saith Bellarmine) Because the Saints which dyed before the comming of Christ, did not enter into heaven, neither did see God, nor could ordinarily take knowledge of the prayers of such as should petition unto them: therefore it was not the use in the Old Testament to say Saint Abraham pray for mee. If this were the onely reason, why Invocation was not vled in the old Law, for the same reason wee may confidently auer they ought not to produce the testimonies of ancient Fathers since the New: for most of the Greek and Latine Fathers, did

did hold that the faithfull after death remained til the day of Resurrection, in certaine receptacles of Rest, without attaining the blessed vision of God. *Irenaus* termes them, *Inuisible holds*, *Saint Austen*, *Hidden Receptacles*; *Saint Hillarie*, *The bosome of Rest*; *Ambrose*, *Places of suspense*; *Bernard*, *Atria*, *Outward Porches*, or *Courts*. And for a further Testimony of these and other particulars, their learned *Stapleton* professeth, That many famous *ancient Fathers*; (as namely) *Tertullian*, *Irenaus*, *Origen*, *Chrysostome*, *Theodores*, *Decumenius*, *Theophylact*, *Ambrose*, *Clemens Romanus*, and *Bernard*, did not assent unto this Sentence, (which now in the

• Coun-

Iren. lib. 5.
Aug. Euch. c. 308.
Hyll. in Psal. 120.
Ambr. de Cain & Abel. l. 2. c. 2.
Bern. Serm. 3. de omnibus Sanctis.

Tot illi et tã celebres antiqui patres Tertullianus, &c. hanc sententiam (quam nunc in Concilio Florentino magnã de-

non conqui-
sitione facta
vbi dogma
fidei definit-
ra est) quod
infernum a-
nima ante
dei iudicii
Dei visione
fruantur,
non sunt as-
sensu sed sen-
tentiam
contrariam
tradiderunt.
Scapl. defec.
Ecclesia ft.
authorit.
cont. Whi-
tac. l. 1. c. 2.

Councell of Florence, was at length, after much disputing, defined as doctrine of faith) that the soules of the righteous enjoy the sight of God before the day of Iudgement; but did deliuer the contrary sentence thereunto. From hence there-fore I may infallibly conclude, that such as held that the Saints were not admired to the sight of God, could not well hold, that men should pray vnto them in such manner as the Romanists vse now to doe; because the Saints not enjoying the sight of God, are not able ordinarily to take notice of the prayers that are put vp vnto them.

Saint *Austen* tells us, that in his time it was a great questi-

question, (and not easily to be determined) Whether at all, or how farre, or after what manner the spirits of the dead did know the things that doe concerne vs here. And Anselmus Laudunensis, in his interlineal glosse vpon that text; Abraham is ignorant of vs, and Israel knoweth vs not, Esay 63. noteth, that Saint Austen saith, that the dead, euen the Saints, doe not know what the liuing doe, no not their owne sonnes.

Adde to these testimonies, the confession of the Greeke Church: Wee doe not properly invoke Saints, but God: for neither Peter, nor Paul, beare any of those that invoke them, but the grace and gift that they haue, according

Respondeo magnam quiddē esse questionem — utrum vel quatenus, vel quomodo ea quae circa nos aguntur, noverint spiritus mortuorum Aug. in Psal. 108. Enarrat. 1.

Non proprie invocamus Sanctos sed Deū, non enim aut Petrum aut Paulum adid invocantes, sed gratia quam habent (viz.) apud Deum. Resp. Patr. ad Ger. c. 21.

ding to the promise; I am with you untill the end of the world: meaning, (as it may be conceiued) that the *Saints* heare not them that Invoke them; but Christ the Son of God, who was giuen vnto them, and promised to bee with them vnto the worlds end. Adde to these opinions the sayings of their owne Schoolemen: *Scotus* saith, it is probable, *Peter Lombard* saith, It is not incredible, that the *Saints* should heare our prayers. Adde to this the vncertaintie of opinions; some did vse wishes, and compellations, not Invocations, others denyed the *Saints* could take notice of their prayers, by reason they did not as yet

Scotus in 4.
dist. 45.
quest 4.
Pet. Lumb.
Sentent. lib.
4. dist. 45.

yet see God ; others doubted whether they did heare when they were called vpon ; others (as witnes, *Gnilielmus Altisidorensis*, and *Gabriel Biel*,) resolved, that neither the Saints doe pray for vs, neither are we to pray to them. These (I say) and the like reasons considered, I may safely cōclude, that Invocation of Saints wants, *Antiquity*, *Vniuersality*, and *Succeſſion* ; and that opinions doubtful and vncertaine, reasons *probable* and *not incredible*, are no sure grounds for the saluation of a Christian, and therefore it is no Article of Faith, no Catholike doctrine, no Apostolike Trādition, as is pretended in the eighth plaee.

Thus

Altisid. in
Sūm. part.
4. l. 3. tract.
7. c. de orat.
quæst 6.
Biel in Cā
Missæ, Sect.
30.

Thus briefly have I shewed you, that the *Trent Traditions*, (which are receiued with the same reuerence as the Scriptures themselues) want the proper markes of their owne Church. I have shewed you likewise, that the *Greeke Church* in the principall points of controuersie, is different from the *Romane*, and in the chiefeſt of thoſe points agreeeth with the *Protestants*. And for this cause the *Greeke Patriarch* congratulates with the *Reformed Churches* in this manner: *We giue thanks to God the Author of all grace, and we reioyce with many others, but especially in this, that in many things your doctrine is agreeable*

Nunc Deo
omnis gra-
tia auctori
gratiam agi-
mus, et la-
samur cum
multis alii
cum non mi-
nimum in

able to our Church. And certainly, wee likewise have great cause to reioyce in our owne behalfe and theirs, that the Greeke Church hath continued the truth of our Doctrine in all ages, which plainly shewes the Antiquity, and Visibilitie of our Church, in the affirmative points which we maintaine, and the Noveltie of the Romane, in those Negative opinions, which wee condemne.

If we look beyond *Luther*, we shall easily discern, that the *Muscovites*, *Armenians*, *Egyptians*, *Aethiopians*, and diuers other countreys & Nations, (all members of the Greeke Church) taught our Doctrine from the Apostles
time

*hoc quod in
multis re-
stra de Bri-
na cum no-
stra confo-
rat Eccle-
sia. Patr.
resp. 2. in.
init. & resp
1. p. 148.*

B. l. de ver.
Dei. l. 2. ca.
vlt. in fine.

time to ours. This is so true an evidence in our behalfe, that *Bellarmino*, as it were in disdain of the Churches, makethis answere: *We are no more moved with the examples of Muscovites, Armenians, Egyptians, and Ethiopians, then with the examples of Lutherans, or Anabaptists, and Calvinists: for they are either heretiques or Schismaticques.* So. that all Churches (bee they neuer so Catholique and ancient) if they subscribe not to the now *Romane Faith*, are either schismatical or hereticall.

But let these men obserue what Rules they list, let them brag of *Antiquity Vniuersalitie, and Succession*, let them reject the confessions
of

of all Christian Churches but their own, yet shall they neuer be able to proue those vnwritten Traditions Apostolique, and of equall authority with the Scriptures, which contrary the doctrine of the Apostles, or by consequence ouerthrowe the foundation of the written Word. If the Apostle teach vs to pray with the spirit, and to pray with the understanding also: how can prayer in an vnknowne tongue, without vnderstanding, bee prooued a Tradition Apostolicall? If the Apostle teach vs by the written Word, that the Communion in both kinds extend to all beleeuers, by the general words of Christ: *Drinke yee all of this.* How can

1. Cor. 14.

can the Communion in one kind bee tearmed a Tradition Apostolical, which imposeth the contrary on the *Non Conficient* Priest, and the lay people, Drinke ye none of this? If the holy Spirit dictate by the mouth of an Apostle: *Search the Scriptures*: how can that doctrine be sayd to be Apostolicall, which injoynes the contrary to the lay people, Search not the Scriptures? If the written Word proclaime it for an Apostolike doctrine: *It is better marry then burne*: how can that vnwritten Word bee termed a Tradition Apostolicall, which teacheth the contrary: *It is better for a Priest to burne then marry*? If an Angel from hea-

*Verumq; est
malū et nu-
bere et vri-
imò peius est
vubere quic-
quid rocla-
ment aduer-
sarij, &c.
Bel. de Mo-
nach. l. 2.
c. 30.*

heauen proclaime of the reall presence of Christs body: *He is risen he is not heere.* and the Apostle declares it for an Article of beleife, *The Heauens containe him till his second comming.* How can the corporall and reall presence of Christ in the Sacrament, be a Tradition Apostolicall, which affirmeth that Christs body is contained in the heauens; and in a Pix at one and the same time? If the Communion of the body and blood of Christ, be a common vnion of Priest and people, and by the Apostles written word *Wee are all partakers of one Bread, and one Cup:* how can Private Masse bee termed a Tradition Apostolicall, where

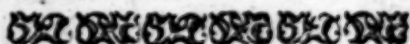
wherein the Priest receives the bread and Cup alone without the people? If God himselfe forbid by his Morrall Law, the worshipping of Images; and the same Law stood in force with Christ and his Apostles, how can that doctrine bee made a point of Faith, and termed a Tradition Apostolicall, which on the contrary giues adoration to Images? Lastly, if an *Angel* from Heauen forbids the worshipping of Angels by a particular instance in himselfe: *Worship not me, for I am thy fellow servant*: How can it be reputed a Tradition Apostolicall, and an Article of Faith, that the *Saints* reigning with Christ, are to bee

worshipped and prayed vnto?
These Papal Traditions vn-
written, are different, if not
flatly opposite to the Word
written; and therefore I will
say with *Tertullian*, who an-
swered the heretiques in his
dayes: *Their very doctrine it
selfe being compared with the
Apostolike, by the diuersity, and
contrarietie thereof, will pro-
nounce, that it had neither any
Apostle for an Author, nor any
man Apostolique.*

*Tert. præf.
aduers. ha-
res. c. 32.*

To leaue therefore a cer-
tainty for an vncertainty, to
forsake the written Word,
*which is the safest and surest
rule of beleefe*; for vnwritten
Traditions which haue nei-
ther *Antiquity* for their lea-
der, nor *Vniuersality* for their
assurance, nor *Succeſſion* for
their

their euidence; this I say, is *Via dubia*, a doubtfull and vncertaine way, this is *Via Deuia*, a wandering and By-way.



S E C T. IX.

The Scriptures are a certaine, safe, and euident direction to the right way of saluation; and consequently, to ground Faith upon vnwritten Traditions, is an obscure, vncertaine and dangerous By-way.

I Confesse it for a trueth, that in the first ages of the world, the *Ancients* had the knowledge of God without writing, and their memories, by reason of
their

their long liues, were Regi-
 sters instead of Bookes : but
 afterwards, when God had
 taken the posterity of *Iacob*
 to bee his peculiar people,
 the liues of men were, short-
 ned ; and therefore he gaue
 them their lawes in writing,
 which writing was so true
 and perfect, that *some Roma-*
nists confesse, the *Iewes* had no-
 thing pertaining to the know-
 ledge and seruice of God, that
 was not written. And as in
 “the creation of the world,
 “before the Sun was made,
 “the light was sustained
 “and spread abroad by the
 “incomprehensible power
 “of God; yet after the Sun
 “was created, God conuei-
 “ed the whole light of the
 “world into the body of
 O the

*Non desunt
 aliqui Ca-
 tholicorum
 qui negant
 nullā fuisse
 Traditionē
 non scriptā
 apud Iudeos
 Bell. de ver-
 bo Dei non
 scrip. l. 4.
 cap. 8.*

“ the Sun : so that though
“ the Moone and Starres
“ should giue light, yet they
“ should shine with no other
“ light, but what they re-
“ ceined from the Sunne ;
“ Euen so in the constituti-
“ on of the Church, howso-
“ euer God at first preserued
“ and continued the know-
“ ledge of his truth, by im-
“ mediate reuelation from
“ himselfe to some chosen
“ men, by whose ministerie
“ hee would haue the same
“ communicated to the rest,
“ yet when hee gaue his
“ word in writing, hee con-
“ veyed into the body of
“ the Scriptures, the whole
“ light of his Church, so
“ that albeit there should be
“ Pastors & Teachers ther-
“ in

“ in to shine as starres, to
“ giue light to others, yet
“ they should giue no other
“ light, but what by the
“ beames of the written
“ Law was cast vpon them.

And that wee might haue
good warranty for the writ-
ten Word, God himselfe
shewed the first way by his
owne example, who with
his owne finger wrote the
Decalogue in tables of stone;
and (saith *Moses*) *The Tables*
was the worke of God, and the
writing was the writing of God
upon the Tables. And as God
was the first Author of wri-
ting in the old Law: so our
Saviour Christ, God and
Man, taught the same lesson
by his owne example and
direction in the New: For

Exod. 31.
16.

*Cum illi
seripserunt,
qua ille o-
rendis &
dixit, ne-
quaqua di-
cendum est,
quod ipse nō
scripserit,
Eccl. Aug.
de consens.
Euangel.
lib. 1. c. 35.*

Reuel. 1. 11.
19.

Luke 1 4.

when the Disciples wrote (saith Austen) what Christ shewed and said vnto them, it is not to be said that he did not write, because the members wrote that which they learned by the inditing of the Head. For whatsoeuer he would haue vs to read of the things which he did and said, he gaue in charge to them as his hands to write the same. And thus one and the same Spirit, that prescribed the old Law to Moses, gaue also expresse charge to the Evangelist S. Iohn: *Scribe, write these things.* And lastly the reason of this writing, Saint Luke renders to Theophilus, *That thou mightst know the certainty of those things wherein thou hast beene instructed.* Now as things writ

written are of longer continuance, and better assurance, whereby we haue the certaintie of our faith and doctrine: so likewise by that certainty we inioy the more safetie: and for that cause the Apostle Saint *Paul* tells the *Philippians*, that which hee delivered by word of mouth being present: *To write the same things* (saith he) *to me it is not grienous, but for you it is safe.* And this may be a good comfort for all beleeuing Protestants, that wee haue these two benefits of the written Word, (by the doctrine of two Apostles) *Certaintie* and *Safety*.

This doctrine was rightly obserued, and earnestly pursued by the true belee-

Phil 3.2.

Euseb. li. 2.
cap. 14.

uers in the primitive church, in so much, as it is obserued by *Eusebius*, that the faithfull who had heard the preaching of Saint Peter, not thinking that sufficient, nor contented with the doctrine of that diuine preaching vnrwritten, most earnestly intreated Marke, that hee would leane them in writing, the Commentaries (or records) of the doctrine which they had deliuered vnto them by word; and ceased not till they had perswaded him thereto. Now it is reported (saith hee) when the Apostle vnderstood this to haue beene done by the reuelation of the holy Ghost, he ioyed much in the desire of those men, & by his authority warranted this Gospell in writing to the reading of the Church. Here was a
memo-

memorable example, both for the Certainty, and Safetie of the Christian Faith; the faithfull heare the word of God, yet fearing the vncertainty of that which might be deliuered vpon report, from hand to hand, they intreat *Marke* the Scholler and follower of *Peter*, that hee would commit the same to writing: this was performed accordingly, and *S. Peter* ioyed in the performance of it; and withall testified by his approbation, that their good motion proceeded from the Holy Ghost.

We say therefore that all vnwrittē Traditions which concerne the saluation of the beleeuer, are either im-

mediately, or at least by
sound inference, deriued
from the Scriptures, and
those also haue a manifest
and perpetuall testimony of
the Primitiue Church, and
the vniforme consent of
succeeding Christians in all
ages. And whereas our ad-
versaries charge vs, that we
likewise holde doctrinall
Traditions, which haue no
foundation in the Scriptures,
as namely the *Canon of the
Scriptures*, the *keeping of the
Sabbath*, the *baptizing of In-
fants*, and the *perpetuall Vir-
ginity of the blessed Virgin*; it
is sufficiently apparant, that
these things are also deriued
from the Scriptures: for as
wee deny not, that the *Ca-
non of the Scripture* may
bee

bee tearmed a Tradition in a large sense; yet wee say, even that Tradition is derived also from the testimony of the Apostle Saint *Paul*, yea and of Christ himselfe, who witnesseth, that whatsoever he spake, was written in the *Law*, in the *Prophets*, & the *Psalmes*, vnder which none of the Apocryphall Bookes are contained. Touching the *Sabbath* day, wee hold the obseruation of it to bee perpetuall, and vnchangeable, because we find it noted in the Scriptures. Touching baptisme of Infants, *Bellarmino* himselfe prooues it; first from the proportion betweene *Baptisme* and *Circumcision*: secondly, from two places of

Acts. 10. 7.
1. Cor. 16.
2.
Reu. 1. 10.

John 3. 5.
Math. 19.
14.

*Index Bib-
licum in Re-
gii Bibliis
vocabulo
(Maria)
multis scri-
ptura locis
significari
perpetuam
virginita-
tem Maria
ostendit.*

Scripture. Lastly, concer-
ning the perpetuall Virgini-
tie of *Mariæ*, although for
the honour and sanctity of
that blessed Virgin wee be-
leeue it, yet this doctrine is
not *de necessitate*, but *de picta-
te fidei*; it is more for pious
credulitie, then for necessity;
and yet if we require Scrip-
ture for it, the Fathers proue
it out of the 44. of *Ezech.*
2. as *Hierome* sheweth in his
Commentaries vpon that
place.

Now if any man list to
be contentious, and demand
of vs, where it is written
that the Sonne of God is of
the same substance with the
Father? Where is it writ-
ten, that Christ is God and
man, subsisting in one per-
son?

son? Where is it written, that the Holy Ghost proceedeth from the Sonne as well as from the Father? or where is the word Trinitie to bee found written in the whole body of the Scripture? If any man shall deny the truth of these things, because they are not plainly in the same words delivered in the Scriptures, what can his question argue lesse then a plaine cauilling, and shifting of a knowen truth; for as *Athanasius* in the like case answered the *Arrians*, touching the word *spiritus* (of the substance with the Father.) *Albeit the word bee not found in the Scriptures, yet it hath the same meaning that the Scriptures intend, and import the*

Athan. Ep. quod decreta Synodi Nicenae congruis verbis sunt exposita.

*Quia etsi
fortasse no-
men ipsum
non inveni-
ret, res ta-
men ipsa
invenire-
tur, quid
est enim cō-
tentiosum,
quāvis de
re constet
certare de
nomine
Aug. Epist.
274.*

the same with them whose cares
are intirely affected towards
Religion. And in like man-
ner Saint Austen made the
like answer; *Albeit the word*
perhaps be not found there, yet
the thing it selfe is found; and
what more frivole quarrell is
it, then to contend about the
word, when there is a certainty
of the thing? I will not re-
quire of our adversaries to
shew mee in the Scriptures,
the word of Transubstantia-
tion, of Masse, of Supremacy,
and the like, because they
receiue them as Traditions
which are not contained in
the Scriptures: but on the
other side, if any Romanist
will deny, that the Articles
of the Apostles Creed are
not contained in the Scrip-
tures,

tures, and yet will shew me in expresse words, *I beleewe in God the Father Almighty, Maker of heaven and earth: or that, the holy Catholike Church and Communion of Saints,* are the expresse words contained in the Scriptures, I will subscribe to the Articles of the newe Romane Creed, and allow all Papall Traditions for Apostolical. For we doe not say that nothing is to bee beleued *de fide*, but what is written in the Scriptures in expresse termes, but wee professe it must be directly, or by necessary consequence deduced from the Scriptures. It was the answer of *Epiptas* to the disciples of *Arius* in the Primitive Church.

Weo

Epiphan.
hæref. 69.
nu. 71.

Idem. hæ-
ref. 75.

Wee, all of vs doe confesse the Father to be unbegotten, & increate; and it is surely an admirable saying, but shew mee if you can, where this saying is written: for neither doth the Law of Moses, nor the Prophets, nor yet the Apostles make any mention thereof. If then we doe piously acknowledge this saying, though it were not written any where; who can find fault with vs, though the word Coessentiall, or Consubstantiall be not written. As therefore we confesse the words, Unbegotten, Increate, Consubstantiall, the word Trinity, and the like, are not found in Scriptures: so I thinke no Romanists will or can deny but that all those words are implied in the Scripture,
or,

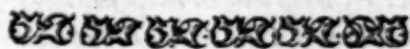
or by necessary inference deduced from them.

To conclude therefore this second poynt, and first Article of the Romane Creed, since Papall Traditions have no foundation in the Scripture, nor are contained in any Apostolike author (by our adversaries confession) since they want a continued succession from the Apostles time, with universality of Churches, & consent of Fathers, since they are not resolved of a certaine and definite number of doctrinall Traditions, (which ought to be resolved in poynts of Faith.) Lastly, since the Scriptures by the testimonies of both sides, is *the safest and surest rule*

rule for all belceuers: and since many Papall Traditions are different, if not contrary to the Scriptures. To follow vnknowne, and vnwritten doctrines, for knowen and written verities, is *Via dubia*, a doubtfull and vncertaine way; it is *Via deuia*, a wandring and By-way.

I proceed in the next place to the examination of the ancient Fathers, whereby it shall appeare, the Romish faith and doctrine, as it wants antiquity and Vniuersalitie of Churches, so likewise it is vtterly destitute of the consent of ancient Fathers.

SECT.



SECT. X.

Our Adversaries make great boast of the testimonies of the ancient Fathers in generall, yet when they come to sifting particular poynts, either by secret evasion they decline them, or openly reiect them.

Tell mee then, O thou whom my soule loueth, where thou feedest, whither is thy beloved turned aside, that wee may seeke him with thee? Shall wee seeke him in the Fathers? Oh (saith Campian) If wee once name the Fathers, the field is fought, the wager is won on our side, for they are all ours. Yea, (saith

Cant 1.7.
and 6.1.

Camp. Rat.
5.

Brist. Mot.
14.

*Not Patru
veri filii su
mm. Dur.
contr. Whi.
tak. p 125.
& 140.*

Apolog. or
Pet. of Lay
Cath. 160
cap. 4.

(saith Bristow) In most matters of Controversie they are so plain on our side, that it cannot with any colour bee denied, or called in question. Yea Durand the Iesuit claimes a peculiar interest in the behalfe of the Romane Church: Wee onely are the true sonnes of the Fathers, wee doe not cite them by the halues, sometimes allowing one part of their doctrine, sometimes reiecting another, but wee embrace them all. And for confirmation of this assertion, the Romaniſts in their Apologie, or Petition of Lay Catholikes, make this generall acclamation: For one place of a Father, sometimes ill cited, sometimes falsified, sometimes mutilated, and sometimes wholly corrupted, (by pro-

Protestants) we can produce a thousand, not by patches and mammoakes, as they doe, but whole pages, whole chapters, whole bookes, and the uniforme consent of all the ancient Fathers and Catholique Church.

Thus the wicked lewes claimed *Abraham* for their Father; and thus the frantike *Grecian* claimed all the ships in Athens to bee his, when the poore man had least interest in them. If *Campian* and his fellow Iesuites had been living in the dayes of the ancient Fathers, surely they had beene branded with the markes of heretikes for their false alarms: for *Carosus* the Euty-chian heretike, although his claime reach not to all the
Fa-

*Thrafi-
laus.*

*Trifecun-
dum expe-
ctorem tre-
centum
o. To decem
Patrum, sic
credo &c.
Concil.
Chalc. A. A.
4. p. 877.*

*Ego cum
Patribus
eiicior, ego
defendo
Patrum
dogmata, e-
go horum
habeo testi-
monia non
simpliciter
aut transi-
torie, sed in
ipforum li-
bris expres-
sum.
Concil.
Chalc.
A. A. 1.*

Fathers, yet (saith he) according to the Exposition of three hundred & eightene Fathers, so I beleue, and in this Faith was I baptiz'd; what should yee say more to mee, I cannot tell. And Dioscorus the heretick, much like the Iesuite, makes an open outcry in the Connell of Chalcedon: I haue the testimonies of the holy Fathers, Athanasius, Gregory, Cyril, I varie not from them in any poynt, I am throwne forth and banished with the Fathers, I defend the Fathers doctrine, I haue their iudgement vttered, not by chance, or vnadvisedly, but remaining expressed in their books. Thus Paynims & heretikes, Iewes and Iesuites claime Antiquitie and Vniuersalitie in Traditions and

! Fa-

Fathers: yea, the heretikes did glory and vaunt of the Fathers in the two famous Councils of *Nice* and *Chalcedon*, in the very presence of the Fathers themselves; yea *Pelagius* the heretick, when he disagreed from the doctrine of the Fathers, (like a true Romanist) thought to aduance his owne heresie, by magnifying the Faith of *Ambrose* an ancient Father: *Blessed S. Ambrose* (saith he) *that Bishop, in whose bookes the Roman faith especially appeareth, who like a beautifull flower shined amongst the Latine Writers, whose faith and most pure understanding of the scriptures, the enemy himselfe dares not reprehend.* This is the very practise of the *Romane church*

*Pelag. li. 3.
de lib. Arbitrio. q.*

church in these dayes They glory in the name of the Fathers, as if they were the true children, & only heires of their doctine, when as in truth their chiefeſt points of faith were ſcarſe known, much leſſe beleeued *de fide*, in their dayes. Neither do I conceiue that the Romanists doe thus vaunt of the Fathers, becauſe they are fauourable to their cauſe, but becauſe they know the common people can learne nothing of the Fathers, but what they heare and vnderſtand from the report of their owne Priests.

Looke vpon the praſtiſe of the greateſt champions in the Roman church: doth not *Andradus*, Card. *Bellar-*
mine

mine, and Card. Caietan (contrary to the Article of the Roman Creed) decline the Exposition of the ancient Fathers? Doth not Cardinall *Baronius* professe that the Church of *Rome* doth not alwayes follow the consent of Fathers? Doth not their owne *Lyra* witnes, that the sayings of the holy Fathers are not of so great authority, but that it is lawfull to hold the contrary to them, in those things which are not determined by the Scriptures? Doeth not their Bishop *Canus* acknowledge, that the ancient Fathers sometimes erre, and against the ordinary course of Nature bring forth a monster? Nay more, doe not their own diuines at *Doway* make this

*Nam dicta
Sanctorum
Patrum non
sunt tanta
authorita-
tis, quem li-
ceat contra-
rium tene-
re in iis qua
per Scriptu-
ras non de-
terminatur
Lyra in
Math. 1.*

*Canus loc.
Theol. lib.
7. c. 3. n. 7.*

*Cum igitur
in Catholi-
cis veterib'
aliis pluri-
mos fora-
num erro-
res, et exte-
nuamus, ex-
cusemus,
excogitato
commento
persape ne-
gemus, &
comodum illi
sensum af-
figamus
et opponun-
tur in di-
sputationi-
bus aut in
confessioni-
bus cum ad-
versariis.
Ind. Expur.
Belgic p 5
Edit. Antw
Ann. 1571.*

this publike declaration: We beare with many errors in the old Catholike Writers, wee extenuate them, wee excuse them, and by inuerting some deuised shifts, we oftentimes deny them, and saie: some commodious sense for them, when they are objected in disputations, or conflicts with our Aduersaries? If therefore the best learned Romanists, sometimes excuse them, sometimes decline them, sometimes condemne them, shall we think the Fathers are all theirs? I appeale to their owne confessions. First, touching the words of Christ. *Thou art Peter, and vpon this Rocke I will build my Church.* Maldonat the Iesuite makes this confession. *The meaning of*
ib. se

these words (viz.) That the Rocke is Christ, seemes not to mee to bee the true meaning, which all the Fathers thinke to be so, whom euer I remember to haue read, Hillary excepted. In like manner touching the words; Whatsoeuer thou loosest on earth, shall be loosed in Heauen, &c. he makes this publicke profession; I will not interpret, that this which is heere spoken to Peter, is spoken also in the same sense to the other Apostles, although I see all Interpreters to be of that mind, Origen onely excepted. Will you haue instances without exception? It is the common sentence of all Diuines (sayth Bellarmine) simply to admit merite of condignity, which sentence is most true. Yet thei

P

owne

Mald. in
Math. 16.
19p. 352.

Idem. ibid.

Communio
sententia
Theologorum
admittit
simpliciter
meritū de
condigno, qua
sententia ve-
rissima est.
Bell. de l. u.
Art. 1. 5. c. 16.

*Sicut omnes
sancti prio-
res vsq, ad
recentes Ca-
tholicos &
communem
scripsit Ec-
clesia. Wal.
Tom. 3. de
Sacram. tit.
1. cap. 7.*

*Christoph.
li. 1. pa. 115.*

owne Fryar Walden prote-
sted confidently, that *he was
the founder Divine, and more
faithfull Catholike*, who doth
simply denie such merit — as
all the former Saints, that is,
(all the ancient Fathers) and
the v. inersal Church (until the
late Schoolemen) haue written.
Againe, it is the general vote
of the latter Romanists, that
the words (*This is my body*)
are the very formall and
efficient cause of Tran-
substantiation: yet their
owne Archb. of Casarea wit-
nesseth, that *all the orthodox
Fathers, both Greek and Latin,
teach that consecration is made
by Christs prayer and benedi-
ction, and not by those words,
This is my body.* Lastly, it is
the Tenet of the Council of
Trent,

Trent, that the blessed Virgin was conceived without original sin: inasomuch as *Bel-larmin* professeth, they are not to be numbred amongst Catho-likes that thinke it an error; and yet their owne Bishop *Canus* witnesseth with vs, that *Sancti omnes*, All the holy Fathers (vno ore) with one consent affirme, the blessed virgin to haue beene conceived in originall sinne. The Fathers then, by their good leaue, are not all theirs; & in some capital points, by their own confessions they are none of theirs; nay, they are repured no good Catholiques by their own Tenets that reach not contrary to the Vni-forme consent of Fathers. I proceed to the examina-

P 2

tion

*Inter Ca-
tholicos non
sunt nume-
rands. Bell.
de Amissa
gra. l. 4. c. 15*

*Sancti om-
nes vno ore
asserunt
beatam vir-
ginē in pec-
cato origi-
nali concep-
tam fuisse.
Canus. loc.
Theol. li. 7.
c. 1. n. 1. n. 3.*

*Patres &
Primitiva
Ecclesie po-
pulum à Co-
munionē
calicis non
prohibebant
ut Arcadius
Ænc. Syl.
Epist. 130.*

*Cusan. ex-
ercit. lib. 6.*

*Bel. de Mis-
sa lib. 3. c. 9.*

nation of more witnesses in the fundamentall poynts of their Romane faith. Touching the Communion in one kind, it is the confession of *Æneas Sylvius*: *The Fathers in the Primitive Church did not forbid the people to drinke of the Cup, but wee drine them from it.*

Touching the doctrine of Transubstantiation, it is the confession of *Card. Cusanus*: *Certaine of the ancient Fathers are found of this mind, that the bread in the Sacrament is not transubstantiated, nor changed in nature.*

Touching priuate Masse, it is the confession of *Cardinall Bellarmine*: *There is no expresse testimony amongst the auncient Fathers, but it may*

may be gathered by coniectures.

Touching Prayer and Service in an vnknown tongue, it is the confession of *Cassander* : *The Canonickall Prayers, and especially the words of Consecration, the ancient Fathers did so read it, that all the people might vnderstand, and say Amen.*

*Cassand.
Liturg.
cap. 28.*

Touching Adoration of Images, it is the confession of *Massonius*, a learned Papist : *There is no example in Scriptures or Fathers, for Adoration of Images : they ought to bee taken for ornament to please the sight, not to instruct the people.*

*EBiblio-
theca Papi-
rii Massoni
in eius li-
bellis de pi-
cturis et i-
maginibus.*

Touching Indulgences, and Pardons, it is the confession of *Cardinall Caietan* : *There is no authority of Scrip-*

*Caiet. o-
pus. 15. c. 1.*

tures or Fathers, Greeke or Latine that bring them to our knowledge.

Touching Purgatory, it is the confession of *Fisher Bishop of Rochester* : *Of Purgatory there is very little or no mention amongst the ancient Fathers.*

Touching the number of seven Sacraments, it is *Bel-larmines* confession : *The Protestants ought not to require of us to shew the number of seven Sacraments in Scriptures or Fathers.*

Lastly, touching the Exposition of the Scriptures, *Cardinall Baronius* makes this ingenious acknowledgment : *Although the holy Fathers for their great learning bee rightly termed the Doctors*
of

Roff. Art.
18. contra
Lutherum.

Bel de ef-
fect Sacra-
ment. lib. 2.
cap. 24.

Baron. An-
not. ad An.
34. ann. mar.
213.

*of the Church: yet the Catho-
like Romane Church doeth not
follow them alwayes, and in all
things, in expounding of the
Scriptures.*

These men therefore,
which so much magnifie
the Antiquity of their
Church, and doctrine of the
ancient Fathers, vpon exa-
mination and triall of their
cause, plainly intimate vnto
vs, that the most substantiall
poynts, and chiefeft articles
of the Roman Faith, were
altogether vnknowne, or at
leastwise did want the vni-
forme consent of Fathers:
And that you may yet fur-
ther know (notwithstanding
they seemingly magnifie the
fathers amongst the cōmon
people;) yet there is scarce

any ancient Father of note, but either they cite him by the halues, or condemne him as erronious, or reject him for a counterfeit at their pleasure. I say there is scarce any poynt of the Roman Faith, which is not ratified and confirmed by our adversaries from the authorities of some pretended ancient Father; the which authorities vpon other occasions are decreed by their owne fellow Romanists for vpstart and counterfeit opinions: as for instance.

Linus the pretended successor of *S^t. Peter*, is cited by *Coccinus* for prooffe of *Purgatory*: Vpon another occasion his fellow *Bellarmino* makes answer: *The history of Linus*

Cocc. tom. 1
l 5. de sanct
art. 9.
Bel. de Pöt.
lib. 2. c. 9.

Linus is truly counterfet, and therefore of no authority at all.

Anacletus Epistles are cited by *Pigghius* and *Stapleton* for prooffe of the *Supremacie*: their fellow Cardinall *Cusanus* pronounceth them to bee a matter of forgery.

Pig.Hier.
lib.6.c.6.

Cusan, Cō-
cord. Cath.
li.2.c.34.

Primasius vpon the *Hebrewes*, is cited by *Bellarmino* for the *Carnall presence*, and the *Sacrifice of the Masse*: his fellow *Salmeron* makes answer: *Primasius* neuer wrote them, but *Haymo* a late Bishop in *Germany*.

Bel.l.2. de
Euch c.31

Salm. lib.1
de Miss.c.6.

St. Hierom vpon the Epistles is cited by the *Rhemists* for *Iustification by workes*: Their associate *Bellarmino* elsewhere declareth: That this booke is a shamelesse coun-

Rhem in
Rom.3.20.

Bel.li.4. de
verbo Dei.
cap.5.

Rhem.in 1.
Cor.11.28.

Alph.hx-
ref.10.tit.
Bapt.

Bel.li.3.de
Sanct.c.16.

Baron.tom
1.ad 48.
num.19.

Bellar.de.
Purg.lib.
1.cap.6.
Lib.2.de.
Euch.c.36.
Lib.4.de
amissa.grat
ap.15.

terfet, and hath for his Author,
rather the heretique Pelagius,
then such an holy Father.

S. Austen de Ecclesia dog-
matibus, is cited by the Rhe-
mists for Auricular confession:
Alphonsus à Castro denies the
Tract to be Austens, and con-
demnes it for a counterfet.

Athanasius Sermon, De
Sanctissima Deipara, is cited
by Bellarmine for Inuocation
of Saints: his fellow Baro-
nius professeth that the Ser-
mon is a meere counterfet.

Anselme in his Commen-
taries, is cited by Bellarmine
for Purgatory, for the Reall
presence, for the blessed Vir-
gines immaculate Conception,
for Freewill: yet his fellow
Possenine professeth, that one
Hervens Natalis, living about

250 yeeres since, is the writer of those Commentaries falsely ascribed to *Anselme*. And thus the Romanists resemble bad debtors, who would satisfie their creditors, some with light gold, some with crackt, some with soldered, some with counterfet; protesting, that if they be not all English Angels, yet they bee Flemish: at least they are stampt with the image of an Angel. But that which is most proper for euery mans obseruation (especially for those that study the Controuersies of these times) let them peruse the workes of their greatest Champion Cardinal *Bellarmino*, and they shall find, as in euery poynt of Contro-
uerfie

Lib. 5. de
grat. & lib.
arb. c. 26.
Posseu. Ap-
par. verbo
Hercules.

uerſie the Fathers are cited plentifully by him, in behalfe of the Romane faith: ſo likewise vpon other occasions, when the ſame Fathers in the ſame Tractates are produced againſt them in our behalfe, he reiects the ſame Fathers and their authorities as counterfeit, and accounts them rather as children, then ancient Fathers. As for example.

Bel. lib. 1.
de Sanct.
cap. 19.
Idem. l. 1. de
Purg. c. 6.
Idem lib. 2.
de Monach.
cap. 5.
Idē de con-
firm. l. 2. c. 7.

Dionysius the Areopagite is cited by *Bellarmino* for *Invocation of Saints*, for *Purgatory*, for *Monasticall life*: yet elsewhere he confeſſeth, it is vncertaine whether the booke bee *S. Denis*, whose name it beares.

Clemens Recognitions is cited by *Bellarmino* for *Free-will*

will: yet when they are al-
 ledged against the Popes
 Succession, shewing that *Pe-*
ter dyed not at Rome, hee
 disclaimeth them as Apo-
 cryphall bookes.

Ignatius a Greeke Father
 is cited by *Bellarmino* for
Transubstantiation, but when
 hee is produced by vs for
 the Communion in both
 kinds, he answereth that *Ign-*
atius Greeke writings are
 not much to be trusted to.

Cyprian de Cæna Domini is
 alleadged by *Bellarmino* for
 the Sacrifice of the Masse, for
Purgatory, for *Transubstanti-*
ation: but when it is produ-
 ced by vs for the Cup to
 the Lay people, hee disclai-
 meth the Sermon to bee
Cyprians.

Bel. de grat.
 & lib. arb.
 l. 5. c. 25.
 Idem. lib. 7.
 de Pont. c. 2

Bel. lib. 2.
 de Euch. ca.
 2. initio.
 Idē de Euch
 l. 4. c. 26.
 Resp.

Bel. li. 3. de
 Euch. l. 20.
 Lib. 2. de
 Miss. c. 2.
 Lib. 1. de
 Purg. cc. 6.
 Bel. li. 4. de
 Euch. c. 26.
 § Tertius
 locus (v)

Bel.li.2. de
Mon.c. 27.
*Ego certe
nullum ab
eo testimo-
nium petis.*
Idē de bo-
nis oper.l.2.
c.24.

Bel.li.4. de
Euch.c.24.

*Haec dubio
falsa vel
supposita.*
Idem.de
Scrip.Eccle.
de Amphil.
Ann.380.

Bel.li.2. de
Imag.e 9.
Idem.lib.1.
de Cler.c.8

Abdias his workes are ci-
ted by Bellarmine, for Mona-
sticall life : yet elsewhere he
confesseth that the learned
of his owne Church hold
the same for counterfet; and
for my part (saith hee) *Ego
nullum, &c.* I haue had no te-
stimony from him.

Amphilochius his *Vita S.*
Basilij is cited by Bellarmine,
to prooue the Eucharist was
giuen to the sicke in one kinde :
and yet in his Catalogue of
Ecclesiasticall Authors, hee
pronounceth the same book
to be false and counterfet.

Damasus Pontificall, is ci-
ted by Bellarmin for Images,
and to prooue, that Election
of Bishops onely belongeth to
the Pope : and yet in his Ca-
talogue aforesaid, hee saith,

It is knowne that *Damasus* was never the writer of that booke, but *Anastasius* onely the Master of the Popes Library.

Gregorie Nyssen his eight Bookes *De Philosophia*, are cited by *Bellarmino* for *Free-will*: yet in his Catalogue afore said, hee confesseth they seeme not to bee the bookes of *Gregory Nyssen*.

Lactantius Verses are cited by *Bellarmino* for *Adoration of the Crosse*: and yet he confesseth elsewhere, that it is doubted whether *Lactantius* were the Author.

Saint Austin is cited *ad Orosium* by *Bellarmino*, to proove *Ecclesiasticus* Canonically Scripture: but elsewhere when hee is objected in our behalfe in that Tract, hee

Bellar de
Script. Eccle

Ann. 367.
Bel. li. 4. de
grat. & lib.
lib. c. 14.
Idem. de
Script. Ec-
cles. an. 380
Obseru. 3.
Libri non
videntur
esse S. Greg.
Nyss.

Lio 2. de
Imag. c. 28.
Li. de Script.
Eccles. an.
190.

Bel. li. 1. de
ver. Dei.
ca. 14.
Nec librum
illum esse
Augustini

*ut eruditi
falerentur.*

Bel. de Mis.
lib. 2. c. 12.
Ad locum.

Bel. lib. de
Bap. e. 15.
Idem lib. de
Confir. c. 5.
Idem lib. de
Euch. c. 2.
Idem lib. 1.
de Sanct. 1.
4 §. 3.

Lib. 2 de
Euch. c. 8.
lib. 3. de pe-
nit. cap. 7.

In lib. de
Script. Ec-
cles.

he answeres, it is not Saint
Austens worke, as learned
men confesse.

Iustin Martyr, his *Questi-
ons* are alleadged by *Bellar-
mine* for *Vnction in baptisme*,
for the Sacrament of *Confir-
mation*, for *Transubstantia-
tion*: but elsewhere he de-
clareth them to be the work
of some new Authour, and
not the workes of *Iustin
Martyr*.

Origen in his Homilies on
the *Gospel*, is cited by *Bellar-
mine* for the *Reall presence*,
and his Homilies on the
Psalmes hee cites for *Auricu-
lar confession*: yet the one he
disclaimeth as none of *Ori-
gens*, the other he freely con-
fesseth, it is doubted of who
is the Author.

Cassia-

Cassianus is cited by *Bellarmino* for an auncient Authour, for the poynt of *Iustification*, and *set times of fasting*: yet elsewhere hee acknowledgeth the booke for Apocryphall and counterfet, and condemned in a Romane Councell vnder Pope *Gelasius*.

Eusebius, his third Epistle is cited by *Bellarmino* for the *Supremacie*: yet he professeth elsewhere, it is not certaine who is the Authour thereof.

Hee that shall reade these and many such like authorities of pretended Fathers in behalfe of the Romane Religion, might at first sight happily bee induced to beleeue, that all or most of the
ancient

Bel. de In-
stif. l. 1. c. 83.
Idē de bon.
oper. cap. 2.
lib. 2.

Bel. lib. 6 de
lib. arb. ca. 4.
§ accedat.

Bel. li. 2 de
Pont. c. 14.

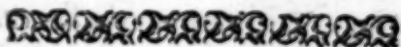
Idem de
confirm.
lib. 2. c. 7.

ancient Doctours of the Church belong to them, when as in truth our adversaries vse them but as Merchants vse their Counters, sometimes they stand with them for pence, sometimes for pounds, as they be next and readiest at hand to make vp their account.

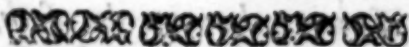
Thus one while they muster vp their forces by multitudes of authorities, as if they would make that good by number, which they want in weight. Sometimes they condemne them as counterfeit, sometimes they purge them, as if they were full of corruptions, & according to seuerall occasions they haue their seuerall deuices, to produce them

them, or auoid them at
their pleasure: whereas, if
they bee counterfeit, (as they
are confessed to bee) they are
of no authority: if Catho-
lique and Orthodox, they
make nothing for the points
in controuersie, as shall bee
presented in the next place.

*Si confessa
historia non
est vllius
authoritatis
Bel. lib. 2.
de Pont.
cap. 9.*



SECT.



~~THE MOST SUBSTANTIAL POINTS OF~~

SECT. XI.

The most substantiall points of Roman Faith and Doctrine, (as they are now taught and receiv'd in the Church of Rome) were never taught by the Primitive Church, nor receiv'd by the auncient Fathers.

Neither are these men content to challenge a right to all the Fathers, (although they confesse they are not all orthodox and true Fathers) but they likewise charge vs, that, *we make no more account of them, then wee doe of the Turkes Alcaron, or Aesops Fables,*

Sebast.
Flash. in
proff.
Cath.

bles. Nay (saith Bristow) it is well knowne to such as heare the Protestants Sermons, or bee in place to heare them, talke boldly and familiarly among themselves, are not afraid to confesse plainly, that the Fathers are all Papists. A strange and senselesse fiction deuised by these men, when not onely our learned Diuines, but the vulgar people, are all eye-witnesses, that the Booke written by the *Jewel* of our age, is published in all the Churches of our kingdome, whose challenge for the principall points of our Religion is made good, and will ever remaine vnanswerable out of the Writings and authorities of the auncient Fathers. But admit
some

Bristow
M. c. 14.

some Protestants were so ignorant or senselesse, as to say privately, *All the Fathers were Papists*: what stupidity then may we thinke it in the chiefe Pastors of the Roman Church, which by their publike writings, and open confession acknowledge the principall poynts of Controversie; yea, their chiefe Articles of Faith, were vnkowne to the ancient Fathers.

*See Via
Tuta,
Sect. 9.*

We confesse it for a truth, that the ancient Fathers, *S. Austen, S. Ambrose, S. Hierome* and the rest were learned men, they were Instruments of Grace, and Mercy: we read them, we reuerence them, we giue God thanks for them: but withall wee learne

learne this lesson frō them:
*Wee weigh not the writings of
 men, bee they never so worthy,
 and Catholique, as wee weigh
 the Canonickall Scriptures, but
 yeelding that reuerence that is
 due vnto them. Wee may mis-
 like and refuse something in
 their writings, if wee find they
 haue thought otherwise then the
 truth may beare: and such
 (saith Austen) am I in the
 writings of others, and such I
 would wish others to be in mine.
 Saint Austen thought it no
 p̄iudice to the Romane
 Church, nor disparagement
 to his own learning, to haue
 his writings examined by
 the rule of Scripture. Nay
 more (saith he) that which in
 my bookes thou thinkest to bee
 vndoubtedly true, vnlesse thou
 per-*

August ad
 Fortunat.
 Epist. 111.

*Quod certū
 non habebis
 nisi certum
 intellexeris*

*nolo firme
retinere.*

Aug. in
Prox. lib. 3.
de Trinit.

*Nolo argu-
mento cre-
das sancte
Imperator
et nostra
disputationi
Scripturas
interroga-
mus. &c.
Ambros. de
Fide ad
Grat. l. 1. c. 4*

perceive it to bee true indeed,
hold it not resolutely : St. Am-
brose was so farre from wi-
shing Prince or people to
rely vpon his doctrine, that
by way of prevention hee
writes to *Gratian* the Em-
perour : *Believe not (O Empe-
rour) our Arguments and our
Disputations, let vs aske the A-
postles, let vs aske the Prophets,
let vs aske Christ.* Now ad-
mit a doubtfull Recusant at
this day repaire for instru-
ction to a Romish Priest or
Bishop, will he answer him
with *Austen*, Examine my
doctrine by the rule of
Scripture, and if you find
it not agreeable to that
Word, hold it not resolute-
ly : or will he answer him
with *Ambrose*, Heare not my
ar-

arguments, beleue not vs that are the professed Priests and Pastors of the Church; but read the Scriptures, consult with the Oracles of God, let Christ the Head of the Church resolute the doubts and controuersies of Religion? Surely nothing is more to bee wished for by vs, nothing is lesse to be hoped for from them.

True it is, that *S. Hierome* in the question betwixt him and *S. Austen*, (whether *S. Paul* reprooued *Peter* colourably, or in earnest) alleadgeth seuen Fathers against *S. Austen*; And withall desires him, to giue him leaue to erre with seuen Fathers. But what answer maketh *Austen*? Hee appeales to *S.*

Q

Paul,

*ipse mihi
pro bono om-
nibus et su-
pra hos om-
nes Aposto-
los Paulum
occurrit ad
ipsum con-
fugio, ad ip-
sum ab om-
nibus qui
aliter sen-
tiunt litem
tracta-
toribus pro-
uocor. Aug.
Ep. 19.*

Paul, and (saith he) *Instead of all, and aboue all, I haue Paul the Apostle, to him doe I runne, to him I appeale from all Writers that think otherwise.* Here wee see seuen principall members of the Church against the meaning of one Apostle, and yet all they were not able to remooue *S. Austen* from that one authority, which was preua- lent against all; and I thinke it cannot be denied, but that this Father went the right way to the Gospel. Againe, when hee was pressed by *Cresconius* a Gramarian, with a testimony out of *Cyprian*, hee returnes this answer; *I am not bound to bee tyed to that Epistle, because I doe not ac- count of Cyprians Epistles as of the*

the Canonickall Scriptures, but I examine them by the Canonickall Scriptures, and what I finde in them agreeable to that word, I receiue it with commendations; what I finde to disagree from it, with his good leave, I leave it.

This was the account the ancient Fathers made of their owne writings; and their fellow Bishops, euen at that time when the Church was most visible, and when the Fathers were in chiefest estimation in the Christian world.

I speake not these things, as if there were lesse hope to find the truth in the writings of the ancient Fathers, then in new and vpsstart opinions of some private spi

Ego Episto-
la huius au-
thoritatem no-
tens, qui a
S^co. Aug.
contr. Cres.
lib. 2. c. 32.

Deut. 32.7.

Leu. 19.23.

rits. It is the voice of God and Nature : *Aske thy father, and he will shew thee, thine ancients, and they shall tell thee :* and herein wee are obedient children, and according to our duty. *Wee rise vp before the hoary head, and honour the person of the a.g.d.* We agree with the Fathers, wherein they agree with the Scriptures, and with themselues, and if in some particular poynts wee dissent from some particular Fathers, yet it is in those things which want vniuersality and consent, or are doubtfully vttered, or are deliuered as priuate opinions, and not as Articles of Faith : wee follow the Ancients as *Leaders*, not as *Masters* : *for their writings*

things are no rules of faith, neither haue they authoritie to binde : This is Bellarmines confession, this is ours. And that the world may know our aduersaries haue no such cause (as they pretend) to bragge of the authorities of the Fathers, let any Protestant or Romanist, examine the substantiall poynts of Controuersie, as they are now published, and decreed by the Popes Bull, and Councell of *Trent*, let them I say obserue the questions, as they are now stated with *Anathemas*, for Articles of faith, & compare them with the doctrines of the ancient Fathers, and they shall easily discern, that our aduersaries oftentimes obtrude

Scripta patrum non sunt regula fidei, nec habent auctoritatem obligandi.

Bell. de Cōcil. author. lib 2. c 12.

Bulla Pij 4.

the Tenets of particular persons for the generall consent of Fathers, and produce doubtfull opinions, to proue Articles of faith. for I dare confidently avow, that in all fundamentall poynts of difference, either they want Antiquitie to supply their first ages; or Vniuersalitie, to make good the consent of Christian Churches: or vnity of opinions, to proue their *Trent* Articles of beliefe. And for the better manifestation of this my assertion, I will giue you instance in the principall poynts of the Romane faith and doctrine, that by comparing the doctrine of the Fathers in the first place, with the Tenets of the Romanists

manists in the later, it shall appeare, that the Northerne and Southerne Poles shall sooner meet together, then their opinions, standing as they doe, can be reconciled.

Hee therefore that will take vpon him to proue out of the ancient Fathers, that Christ is really present in the Sacrament to all faithfull Communicants, let him spare the labour, I will confesse it: (for wee acknowledge that Christ is really present, both spiritually by faith, and effectually by grace conferred vpon all worthy receiuers.) But let him proue, that Christs body is substantially, corporally, and carnally in the Sacrament, vnder the accidents

of bread and wine ; and that Reprobates , and creatures void of reason, much more of faith , may really partake of his flesh and blood , as is now taught and beleeued *de fide* in the Roman Church, and I will subscribe.

He that will proue out of the ancient Fathers, that the Sacramentall bread and cup were carried home to mens houses, in the time of persecution , and sometime priuately receiued , let him spare the labour, I will confesse it : but let him shew me, that priuate Masses, that is, the receiuing of the Eucharist by the Priest alone, without a competent number of Communicants, was the publique practise of the
ancient

ancient Church, as it is now
vsed in the Romane, and I
will subscribe.

He that will proue out of
the ancient Fathers, that the
consecrated bread was som-
times giuen without the cup
to sicke folkes, to impotent,
and abstemious persons; let
him spare the labour, I will
confesse it: but let him
proue that the Fathers did
generally forbid the Lay
people, and the communica-
ting Priest, to partake of the
Sacramentall cup, and that
the bread alone was adiud-
ged sufficient without the
Cup, as it is now receiued
in the Romane Church *De*
fide, as an Article of Faith,
and I will subscribe.

Hee that will proue out of

Q 5

the

the ancient Fathers, that Prayers and Service in the Romane Church was commonly taught and practised in the Latine tongue, let him spare the labour, I will confesse it; (for it was the common and knowne language of the Latine Church) but let him shew mee that Prayers and Service was deliuered in a tongue vnkowne, and not vnderstood of the common people, as it is now vsed and receiued with *Anathema* in the Roman church, and I will subscribe.

He that will proue out of the ancient Fathers, that Images were allowed for memory, for history, for ornament, let him spare the labour, I will confesse it: but

let him prooue that they were allowed by the Fathers for publique and priuate veneration, or religious worship; and that such worship was established as a doctrine of Faith, as it is now ysed in the Roman Church, and I will subscribe.

He that will proue out of the ancient Fathers, that the Bishop of Rome, and all other Bishops had power to dispence with the rigour of Ecclesiasticall Penance, by Pardons; and Indulgences, let him spare the labour, I will confesse it: but let him proue that those *Indulgences* were the treasure of the Church, by the application of Saints merits, and that priuate satisfactions which were

were left to the discretion of euery Bishop were transferred wholly to the power of the Pope, and so receiued *de Fide*, as an article of faith, as it is now vsed in the Roman Church, and I will subscribe.

He that will proue out of the ancient Fathers, that Confirmation, Penance, Orders, Matrimonie, are oftentimes called by the name of Sacraments, let him spare the labour, I will confesse it: But let him proue the poynt in question, that all those Sacraments were instituted by Christ in the new Testament, and that there are neither more nor lesse, then seuen termed by the name of Sacraments, and

and those onely were properly so called, and that number of seven was receiued *de fide*, as an Article of faith, and I will subscribe.

He that will proue out of the ancient Fathers, that S. *Peter* had a primacie of Order amongst the Apostles, and that the Bishop of Rome had the first place amongst other Bishops, let him spare the labour, I will confesse it: but let him proue that *Peter* had jurisdiction ouer the Apostles, and that the Bishop of Rome was helde Christs Vicar generall, and Head of the Vniuersall Church, and that such his power and Supremacie was receiued *de fide*, as an article of faith, as it is now taught
in

in the Romane Church, and I will subscribe.

Lastly, he that will proue out of the ancient Fathers, that out of the Cath.church there is no saluation, let him spare the labor, I wil confesse it: but let him proue, that the present Roman Church, is that Catholike Church, as it is decreed *de fide*, by their last Article of their Creed, and I will subscribe.

Thus briefly I haue given you my poore opinion how to examine the *Trent* Faith and doctrine, whereby you may easily discover the vanity of those men, who challenge an interest in all the Fathers, in behalfe of their Religion: and certainly if this rule bee rightly obserued,

observed, and pursued by any indifferent Iudge, he shall find there is not greater distance in the times, then difference in their doctrine.

This is so well knowne to the best learned on their side, that when wee charge them, that they haue created new Articles of Faith, vnknowne to the first and best ages: by way of preuention they giue this solution; that true it is, many poynts of doctrine were not *explicitè* reuealed, and publikely declared, as Articles of faith in the dayes of the ancient Fathers, because no heretikes did then oppose them: but (say they) they were, *implicitè*, obscurely, secretly, reseruedly knowne, and receiued

receiued of the Ancients, with an *implicit* faith : by which confession, their latter error will bee greater then the first ; for as one way they would seemingly auoyd the creating of new Articles of faith : so by acknowledgement of an implicit faith, they ouerthrow by consequence the Visibilty of their Church : for if the Church of Rome had but an *implicite* beliefe in those things which are now publiquely declared, without doubt the Church at that time was not visible in the faith, it was not like a Citie vpon a hill, knowne and conspicuous to all persons ; and thereupon the grand poynt of *Visibilty*, (which they

they so much magnifie among themselves) will easily be called in question.

For a conclusion of this poynt, I will giue you but one instance, whereby you may the better judge of the rest. Looke vpon the learned *Treatise* of the right Reuerend Bishop of *Meath*, (now Primate of *Armach*) wherein the judgement of the ancient Fathers, touching seuerall poynts of controuersie, is faithfully deliuered in our behalfe: what Reply (might wee thinke) could bee made by our aduersaries, to those Authorities so rightly produced? Behold, a Iesuite by Order, *W. Malone* by name, hath made a Reply, wherein hee hath

An answer
to a chal-
lenge made
by a Iesuite
in Ireland.
1624.

A Reply to
Mr. *Vssers*
answere.

hath produced in number many more authorities of Fathers, in behalfe of the Romane Church, and Trent Doctrine. The encounter being made, the end of the victory may seeme doubtfull: for the Fathers are produced by both contending parties, and seemingly they adhere to both sides, as if they made both for Papist and Protestant, in one and the same substantiall poynts of doctrine. The reason being examined, it will appeare the Fathers do not vary from themselves, nor from vs in poynts of faith: but the Iesuite produceth Authorities impertinent to the poynt in question: As for instance in the

the first Article of *Traditions.*

Our Reuerend Bishop tels the Iesuite by way of pre-
uention, that *Traditions of all sorts, are not promiscuously*
strucke at by vs, but such un-
written traditions which are
obtruded for Articles of Reli-
gion: As for example. It is
the first part of the Article
of the Roman Creed: I ad-
mit and imbrace the Apostoli-
call and Ecclesiasticall Traditi-
ons. To this first part of the
article, the reformed Churches doe subscribe: but the
other Obseruances and Consti-
tutions of the Church, which
is the latter part of the *Ar-*
ticle, wee thinke it great rea-
son to gainesay: for vnder
the pretence of (*other Obser-*
uances)

B. Vlier.
cap. Traditions p. 35.

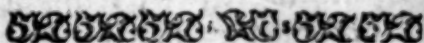
uances) the Church of Rome doeth vphold her *private Masse*, her *Latine Service*, her *halfe Communion*, her *Inuocation of Saints*, her *worship of Images*, & the like: all which are admitted for part of Gods worship, and accepted by them for Apostolike Traditions, when as in truth they are flat contrary to the doctrine of the written Word. The question then is not whether the doctrine deliuered by Christ or his Apostles by word of mouth were of equall authoritie with the Word written (for this neuer any Protestant denied:) but whether the vnwritten Doctrine now taught in the Romane Church, were deliuered by Christ

Christ and his Apostles: whether their Ecclesiasticall Obseruations and Constitutions now vsed, bee of equall authoritie with the written VVord: whether their Papall Traditions were alwayes, or euer admitted into the rule of faith: and lastly, whether the Scriptures are not sufficient for the saluation of the beleeuer, without the helpe of those Traditions. Let these questions bee rightly propounded in our behalfe, and the multitude of the Iesuites authorities will fall to ground of themselves: for what Father hath hee produced to proue that the Papall Traditions now receiued *de fide*, in the Church
of

of Rome, were deliuered by word of mouth by the Apostles? what Father hath hee cited, to prooue that the Constitutions of their Church had a constant and continuall succession from the time of the Apostles, (as Articles of faith ought to haue?) what Father hath he vrged, that admitted doctrinall Traditions vnwritten into the Rule of faith? Lastly, what ancient Father hath hee truely alleadged, that denies the Scriptures to bee sufficient for all beleeuers, without the helpe of Romish Traditions?

It were no difficult matter as I conceiue, to giue a full answer to the Iesuits replie in the right stating of the
Que-

Questions, wherby it might easily appeare, that hee and his associates haue taken great paines to little purpose: but I submit my opinion to the judgment of the learned, & proceed from the Fathers in generall, to particulars, wherein I will instance in two principall Lights of the Westerne Church, *S. Austen* and *S. Gregory*, the one Bishop of *Hippo*, the other Bishop of *Rome*, wherby you shall plainly discerne how the later Popes and Bishops doe differ from the former, and how these two Fathers of the Church concurre expressly with the doctrine professed in the Reformed Churches, different from the Roman.



SECT. XII.

Saint Austen in particular is much disparaged by the Romanists, and for instance in many severall poynts of moment, wherein hee professealy concurrerth with vs, is expressly reiected by them.

TOrrensis the Iesuite hath abreuiated all Saint Austens works, and published them in honour of his Church, by the name of *Augustiniana Confessio*, *Austens Confession*. Brerely the Priest hath contracted his doctrine into a lesser modell, and more particularly applyed it to the Roman

Roman faith, by the name of *Saint Austens Religion*, as if *Saint Austen* and the Romanists did profess one and the same Religion, & made one and the same confession of their faith. To say little of their great brags of this holy Father, I will giue you but one instance, and so descend into particulars. *Mal-donat* the Iesuite tells vs, that *Saint Austen* is an *Author* of that esteeme, that his opinion, were it neither proued by Scripture, nor reason, nor any other

Author, yet the sole reuerence of his person deserves sufficient authority of it selfe. Here is an ample testimony touching the great light of the westerne Church: but looke we backe to the Iesuits pro-

R

ceeding,

*Is Author
est Augusti-
nus, vt eius
sententia si
vel nulla
scriptura,
nulla ratio-
ne, nullis a-
liis autori-
bus probare-
tur sola per-
sona reue-
rentia satis
magna au-
thoritatem
meretur.*
Mal in Iob,
6. num. 33.

Non nego
me huius
interpretationis au-
thorem no-
mine habere,
sed hanc
eo magis
probo quia
nulla alia
Augustini,
ceterarum a-
liorum pro-
batissima,
quod hac cum
Caluinista-
rum sensu
magis pug-
nat. Mald.
in Ioh. 6.
n. 62.

ceeding, in that very Tract
vpon the same chap. within
six foregoing Verses of the
same Text, (where he giues
this free & full approbation
of this learned Father) fin-
ding that *S. Austens* Expo-
sition of an other Scripture
did disagree from the Ro-
mane Church, and accord
wholly with the Protestant
faith, instantly, as it were
with the same breath, cryes
out against him: *I confesse,*
I have no author for my Expo-
sition, but I rather allow it,
then that of Austens, (although
his of the rest be most probable)
because this of mine doth more
crosse the sense of the Calvinists.
I will descend into particu-
lars, and notwithstanding
our adversaries great brags
of

of *S. Augsten*, I will giue you instances in many principall poynts of doctrine, wherein they plainly intimate by their owne confessions he is wholly ours.

1. Touching the prooffe of *Purgatory*: whereas Saint *Paul* saith, *The fire shall trye every mans worke of what sort it is; for the day shall declare it.* *S. Austen* (interprets) by this fire is meant the fire of tribulation in this world: but this opinion of his wee haue reiected, saith *Bellarmino*.

1. Cor. 3.

Aug. de fi-
de & oper.
c. 16.

Bell de Pur.
lib. 1. cap. 5.

2. Saint *Austen* saith, *When Peter receiued the keyes, hee represented the holy Church*: and therefore the power of the keyes was not giuen to *Peter* onely. *Albertus Pigghius* is a witnesse against him, that

§ Quarto.
Aug. Tract
in Ioh. 50.

*De Augusti.
no possem
d'cere quod
vnu homo
fuerit hac*

*in re, nec
firmiter se.
cum nec cū
aliū consen-
tienti Hier.
Eccles li. 6.*

cap 4.

Aug. lib. 2.

contr. lit.

Pet. l. c. 86.

Reliquum.

Veterū Pa-

trū catum

apponimus

et Concil.

Tridentini

testimoniū.

Azor. Instit.

Moral. part.

l. l. 10. c. 11.

Aug. contr.

Adim. c. 12.

Jewel. Art.

12 pa. 346.

hee is the onely man, who in this poynt neither agreeth constantly with himselfe, nor with others.

3. Saint Austen saith, by the daily sacrifice spoken of in the Prophet Malachie, is meant the prayers and praises of Saints. Azorius makes answer: Wee oppose against him the generall consent of other Fathers, and the testimony of the Councell of Trent.

4. S. Austen saith, Christ spake these words, This is my body, when hee gaue a signe of his body. Master Harding makes answer, that S. Austen fighting against the Manichees, oftentimes vseth not his owne sense and meaning, but those things which by some means, howsoeuer it were, might seeme

seeme to giue him aduantage against them, so as he might put them to the worst.

5. S. Austen saith, Those words of Saint Luke, I will not hencefoorth drinke of the fruit of the Vine, are to bee vnderstood of the Sacramentall Cup, and consequently the fruit of the vine, was wine, in substance after consecration. Bellarmine is a witnesse against him, that hee did not well consider of that text, which appears by this, that hee passed it over lightly.

6. Saint Austen saith, The Israelites eate of the same spirituall meate, but not the same corporall which wee eate: for they eate Manna, wee an other meate, but both the same spirituall meate. Maldonat confes-

R 3

feth,

August.de
Consens.E.
vang. lib.3.
cap 1.

Dico Augu-
stinum non
expendisse
hunc locum
diligenter.
Bellar.de
Euch.li.1.
cap.11.
Aug.de v-
til. poen.

*Hoc dico
persuasum
me habere
D. Augusti-
nū sinistra
fuisse atque
longè aliter
censurum
Mald. in
Ioh. 6. n. 30.*

*Sine fide e-
tiā qua vi-
dētur bona
opera in
peccata
vertuntur.
Aug. contr.
duas Ep.
Pelag. ad
Bonif. l. 3.
cap. 5.
Non sequē-
da illa opi-
nio quam
Tridentinū
Concilium*

*super merito damnauit (omnia infidelium opera esse
peccata) quāvis maximum authorem Diuū Augustinū
habuisse videatur. Mald. Com in Math. 7. 18.*

seth, this is the doctrine of the Caluinists: but (saith he) I am verily perswaded, that if Austen had been liuing in these dayes, and had seene the Caluinists so interpret Saint Paul, he would haue beene of an other mind, especially being such an utter enemy to heretikes.

7. Saint Austen saith, The workes which are done without faith, though they seeme good, are turned into sinne. Maldonat answers: Wee may not defend that opinion which the Councell of Trent did of late iustly condemne, although the great Father S. Austen seeme to be of that opinion.

8. Saint Austen saith: Hee

crowne thee, because he crowne the his owne gifts, not thy merits. M. Bishop protesteth, that Saint Austen was too wise to let any such foolish sentence to passe his pen.

9. Saint Austen saith: I know certaine Worshippers of Tombes and Pictures, whom the Church condemneth. Bellarmine answers: This booke was written in the beginning of his first conuersion to the Catholike Faith.

10. Saint Austen saith, In doing good none can bee free in will and act, vnlesse hee be free by him that said: If the Sonne free you, you are truly freed. Sixtus Senensis saith: Whilst Saint Austen doth contend earnestly against the Pelagians, for the defence of diuine Grace,

R 4

hee

Coronat te
quia dona
sua coronat
non merita
tua. Aug.
in Psal. 102.
Bish. in his
Refor. of a
Cathol. de-
formed.

August. de
Mor. Eccles.
li. 1. c. 34.
Bell. de I-
mag. c. 16.

Aug. de
concept. &
gra. cap. 1.
D. Augusti-
nus de toto
spiritus ac
verborum ar-
dore pro de-
fensione di-
uina gratia
pugnat ad-
uersus Pe-
lagianos li-
berum arbi-
trium

cum iniuria
 divina gra-
 tia extollen-
 tes in alterā
 quasi fene-
 stram delabi
 videtur,
 minusq; in-
 terdum tri-
 buere quam
 par sit libera
 homini v o-
 luntati. Sixto
 Senensi in.
 Bib. sanct. l
 5. in Præfat.
 Nos nō mo-
 uent Augu-
 stinus vel
 Iulianum,
 &c.
 Episc. Bi.
 tomt. com.
 ment. in Ep.
 ad Rom. ca.
 5. p. 270.

August. de
 verb. Dom.
 Serm. 13.

hee doth seeme to fall into an o-
 ther pit, and sometimes attri-
 bute too little to Freewill: But
 saith the Bishop of Bitonto:
 Let not Saint Austen mooue vs
 at all: for it is proper and pe-
 culiar to him, that when he op-
 poseth any errour, hee doeth it
 with that vehemencie, that hee
 seemes to fauour an other er-
 rour: even so, when hee prose-
 cutes Arrius, hee seemes to fa-
 uour Sabellius; when Sabellius,
 Arrius; when Pelagius, the Ma-
 niches; when the Manichees, Pe-
 lagius: and this is very consi-
 derable, and ought especially, to
 be noted in him.

Lastly, Saint Austen (vp-
 on the words of Christ)
 saith, Thou art Peter, and vp-
 on this Rocke which thou hast
 confessed, upon this Rock which
 thou

thou hast knowne, saying, Thou art Christ, the Son of the living God, will I build my Church- for the Rocks, was Christ. Stapleton answers: It was lapsus humanus, an humane error, caused by the diversity of the Greek and Latin tongue, which either hee was ignorant of, or marked not. Bellarmine replies: Saint Austen was deceived by the ignorance onely of the Hebrew tongue. But Albertus, Pigghius concludes with a witnes against him: Nusquam caret, nusquam figit. He never resolves certainly upon any thing, but (as if he were idle-headed, given to crotchets) he fetcheth about this way, and that way, and at length lighting upon some probability, layeth hold on it, and

R 5

then

Stapl. prin-
cip. doct. li.
6. c. 3.

Bell. li. 1. de
Pont. ca. 10.

Nusquam
caret, nus-
quam figit,
sed ubiq;
explorat, v-
biq; tentat,
et subornat
omnia, &
quicquid
probabile
occurrit
alicubi a m.

plectitur, qd
cōtinuè post
displacit &
retractatur
..Oris se-
cum inquit
rētū et ten-
rātū omnia.
Alb. Piggh.
Hier, Eccle.
lib. 3. c. 5.

then dislikes it, and presently
retracts it.

Thus, if wee may credit
their best learned Roma-
nists, S. *Anstus* did not a-
gree constantly with him-
selfe, nor others: his do-
ctrine is opposed by the
consent of Fathers in the
Trent Councell: hee vsed
not his owne meaning in
fighting against heretiques:
If hee had beene living in
these dayes, he would haue
beene of an other mind: He
is inconstant, and fixeth in
certaine vpon nothing, but
as an idle-headed man, full
of crotchets, one while hee
resolues, an other while hee
retracts it.

You haue heard Saint
Anstus confession, and our
ad-

adversaries solution, touching the chiefe poynts in question betwixt vs; whereby as yet I see no cause why the Romanists should brag of the ancient Fathers in generall, nor of *S. Austen* in particular.

I proceed in the next place to examine the faith of *Austen* the Monke, that it may appeare, whether that doctrine, which hee published heere in *England*, aboue a thousand yeeres since, bee consonant to our Religion, or the doctrine of the *Romane Church*.

SECT.

~~XXXXXXXXXXXX~~

SECT. XIII.

Saint Gregory pretended to be the Founder of the Romane Religion in England, by sending Austen the Monke for conuersion of this Nation; in his vndoubted writings, directly opposeth the Romish faith, in the maine points thereof.

After the Monke, was sent into England by Gregory the Great, about the yēcre 600. and is tearmed by the Romanists of this latter age, *Englands Apostle*. To say nothing of the haughtinesse of his person, through
whose

whose pride and contempt
twelue hundred poore Chri-
stians and holy men of *Ban-*
gor were murdered, (as it is
related by *Venerable Bede*)
let vs obserue the doctrine
of that age: and because we
haue no Records of the
Monkes doctrine, let vs re-
flect vpon *Gregory the Great*,
whose writings are extant;
and who without doubt,
professed the substance of
that Faith, which by his
Warrant and Commission
was then published in *Eng-*
land by *Austen* the Monke.

It is the generall vote of
the Romanists in this latter
age, that the Faith which
Gregory deliuered in his
dayes, was so true and Ca-
tholike, that *If an Angel from*
hea-

Bede. Hist. 2
Ang. l. 2. c. 2

dis. l. 2. c. 2

Canus lib.
11. loc.
Theol. c. 6.
p 140.

heaven should teach other doctrine, then that we have received from Gregorie, wee are not to heare him. Canus the Bishop of Canaries well vnderstood, that this Assumpsit was of too large an extent, and therfore wisely by way of preuention, giues this caution to the Reader: It is fitting for a Diuine to bee admonished, and not suddenly to bee perswaded, that all things are perfect which great and learned Authors haue written: as for example, Gregorie and Bede, the one in his Historie of England, the other in his Bookes of Dialogues, haue published such miracles, commonly received and beleueed, which the censurers of this age will thinke to be (doubtfull) and uncertaine.

I speake not this to decline the doctrine of *Gregorie*, for howsoever many Ceremonies and strange opinions, through visions and apparitions of dead men, (which *Gregory* in his *Dialogues* complained of) sprung vp in his dayes, yet the principall poynts of doctrine did as yet remaine sound and stable: so that (setting aside his *Dialogues*, which are but *Aniles fabula*, no way fit to prooue Articles of Faith:) In his vndoubted Writings, there will bee found few or no substantiall points which are not agreeable to the Tenets of our Church, and altogether different from the Roman: and that this may become more manifest

*Quid est
hoc quaso
te qd in his
extremis
temporibus
tam multa
de anima-
bus, &c.
Greg. Dial.
li. 4. cap. 40*

to the Reader, I have compared the Trent Doctrine and ours with *Gregorie*, that by paralleling the Articles on both sides, the Antiquity of the true Church may visibly appeare by the faith of *Gregory*.

The Canonickall Bookes of Scripture.

*Non inordinatè agi
mon si ex la
brui licet nō
Canonici,
(ed tamen
ad edificati-
onem Eccle-
sia editi in te-
stimonium
proferamus
Greg. Mora.
p. 19. c. 13.
Artic. 6.*

*Gregory] Wee doe not a-
misse, if wee bring foorth a testi-
mony out of (the bookes of
Maccabees) which though they
are not Canonickall, yet are they
set foorth for the edification and
instruction of the Church.*

*Church of England] The
bookes of Maccabees the Church
doth reade for example of life
and*

and instruction of manners; but yet it doth not apply them to establish any doctrine.

Church of Rome] If any shall refuse the bookes of Macca-bees for Canonickall Scriptures, let him be accursed.

The sufficiency of the Scriptures.

Gregory.] Whatsoever serveth for edification and instruction, is contained in the Volume of the Scriptures.

Church of England.] Holy Scriptures containe all things necessary to salvation.

Church of Rome.] Scriptures, without Traditions, are neither simply necessary, nor sufficient.

Concil.
Trid. Sess.
4.

In hoc volumine omnia qua erudunt cuncta qua edificans scripta continentur. Gre. in Ezek. liij. Hom. 9. Artic 6. Scriptura sine Traditionibus nec fuerunt simpliciter necessaria nec sufficientes. Bell. de ver. D non. scrip. c. 4. et Conc. Trid. Sess. 4. decret. 1.

Reading

Reading of the Scriptures.

Greg. lib. 4
Epist. 40. ad
Theodor.
Medicum.
This in-
struction
was to a
Physician
a lay man.

Gregoric.] *The Scripture is an Epistle sent from God to his creature, (that is, to Priest and people) If thou receivest a letter from an earthly King, thou wilt never rest nor sleepe before thou understand it. The King of Heaven, and God of men and Angels, hath sent his Letters unto thee for the good of thy soule, and yet thou neglectest the reading of them. I pray thee therefore study them, and daily meditate of the words of thy Creator, and learne the heart and mind of God, in the words of God.*

Church of England] *The Scriptures are Manna, and given vs from heauen, to feed vs*

us in the desert of this world. Let vs read them, and behold them, and reason of them, and learne one of another, what profit may come to vs by them: for all haue right to heare the word of God, all haue need to know the word of God.

Church of Rome] Where as it is manifest by experience, that if the holy Bible should bee permitted (to bee read) in the vulgar tongue, it would bring more danger then benefit, by the rashnesse of men; therefore they are forbidden to the common people, yea and to Regulars to reade or retaine any vulgar Translation, without the licence of their Bishops, or Inquisitor.

Jewel in his Treatise of the holy Scriptures. pag. 46. 47.

Index lib. prohib. in obseruat. circa Regulam. 4.

See Hard. in Jewel. Art. 15. diuis. 3.

The

preciosi sa-
guinis effu-
sione genui
humanum
Christum re-
demit, &
sacro sancti
viniific cor-
poru sui &
sanguinis
mysterium
membra sui
tribuit, cu-
ius percep-
tione corpus
suum qd est
Ecclesia,
pascitur &
potatur, ab-
luitur &
sanctifica-
tur. Greg. in
5. Psal. poe-
nitent.

The Reall presence.

Gregorie.] Christ with the effusion of his most precious blood, redeemed mankind, and giueth vnto his members the most holy mysteries of his quickening body and blood, by the participation whereof, his body which is the Church, is nourished with meate and drinke, and is washed and sanctified Here Gregorie makes a plaine difference betweene the body of Christ offered on the Crosse, and the mysterie of that body offered in the Sacrament: and that we might know, it was not a corporall but a mysticall body, he tels vs, *Christ's body is the Church*: and that wee might yet further know the members of Christ

Christ were not fed with
 reall flesh and blood : for,
there is nothing more absurd,
(saith Bellarmine) then to think
the substance of our flesh should
bee nourished with the flesh
of Christ : hee tells vs, they
are nourished , and withall
are washed and sanctified, by
the mysterie of his body.
 And to remooue all imagi-
 nations of a carnal presence,
 hee proclaimes it elsewhere
 in the words of an Angell :
Hee is risen , hee is not heere :
Christ is not heere in the pre-
sence of his flesh, yet hee is absent
no where, by the presence of his
Deitie.

Church of England.] *The*
Body of Christ is giuen , taken
and eaten in the Supper , onely
after a heauenly and spirituall

m.a.

Bellar. de
 Euch. lib. 2.
 cap. 4.

Greg Hom.
 in Euan. 21.

Jewel Art.
 5 p. 138.

maner. Wee seeke Christ aboue in heauen, and imagine not him to bee bodily present vpon the earth.

Church of Rome.] In the Sacrament of the Eucharist, after consecration, our Lord Iesus Christ, true God and man, is truly, really, and substantially contained vnder the forme of sensible things. Insomuch as Holcot protesteth, If there had beene a thousand Hosts in a thousand places, at that very time when Christ hung vpon the Crosse, then had Christ beene crucified in a thousand places.

Conc. Trid.
Sess. 13. c. 1.

*Sçsussent
mille hostia
in mille lo-
cis, et tem-
pore quo
Christus
perpendis in
cruce, Chri-
stus crucifi-
xus in mille
locis. Hol-
cot in 4.
Sentent. q. 3*

Private Masse.

Gregorie.] Let not the Priest alone celebrate Masse:
for

for as hee cannot performe it without the presence of the Priest and people: so likewise it ought not to be performed by one alone: for there ought to be present (some) to whom he ought to speake, and who in like maner ought to answer him: and hee must withall remember that saying of Christ, Where two or three are gathered together in my name, I will be present with them.

Church of England] The breaking of bread which is now used in the Masse, signifieth a distribution of the Sacrament unto the people; as Saint Austen saith unto Paulinus, It is broken, to the end it may be divided.

Church of Rome] If any shall say that Prinate Masses, in which

Sacerdos
Missam so-
lum nequa-
quam cele-
bres.

Greg in
lib. Capi-
tulari ca 7.
apud. Cas-
sian. Li-
turg. 33. p.
83.

Jewel. Art.
1. in fine.

Conc. Trid.
Can. 8.
Sess. 22.

which the Priest alone doth Sacramentally communicate, are unlawfull, and therefore ought to bee abrogated: let him bee accursed.

Communion in both kinds.

Homil. 12.
in Euang.

Gregory.] You haue learned what the blood of the Lamb is, not by bearing, but by drinking. Againe, The blood of Christ is not powred into the hands of vnbeleeuers, but into the mowthes of the faithfull (people.)

Dial. lib 4.
cap. 58.

Artic. 30.

Church of England.] The Cup of the Lord is not to bee denyed to the lay people: for both the parts of the Lords Sacrament, by Christs ordinance and commandment ought to be ministred to all Christian men alike.

Church

Church of Rome.] Although our Saviour did exhibit in both kinds, yet if any shall say the holy Catholique Church was not induced, for iust causes, to communicate the lay people under one kinde, and shall say they erred in so doing, let him be accursed.

Conc. Trid.
cap. 3. Sess.
21.

Merit of workes.

Gregorie.] There are some which glory that they are saved by their own strength, and brag that they are redeemed by their own precedent merits; but herein they contradict themselves: for whilst they affirme that they are innocent, and yet redeemed, they frustrate the name of Redemption in themselves. A-

*Sunt non-
nulli qui
saluos se suis
viribus ex-
ultant suisq;
precedenti-
bus meritis
redemptos
se esse glori-
antur, quo-
rum profe-
cto assertio,
inuenitur
sibi et ipsis
contraria,*

S

gaine,

quia dum
Innocentes
se afferunt,
et redemp-
tas, hoc ipſu
in ſe redēp-
tionis momē
evacuāt.

In 28. 1. Job

1. 18. c. 32.

Aliud eſt
ſecundum
opera, aliud
propter ope-
ra reddere.

Idē 7. Plal.

Pœnit.

Idem in 1.

Plal. Pœnit.

Art. 11.

gaine, If the blessedneſſe of the Saints bee acquired by mercy, not by merits, how is it ſayd, He will render to enery man according to his workes? If it bee according to his workes, how is it giuen of mercy? It is one thing (ſaith he) to giue according to their workes, another thing to giue for their workes ſake. And from this ground hee makes this his confeſſion. I pray to bee ſaued, not truſting to my merits, but preſuming to obtaine that by thy mercy alone, which I hope not for by merit.

Church of England] We are accounted righteous before God onely, by the merrit of our Lord and Sauour Ieſus Chriſt, by Faith, and not our owne workes: For to haue affiance
in

in our workes, as by merit of them to purchase to our selves remission of sinnes, and eternall life, is blasphemy.

Church of Rome.] Good workes are meritorious, and the very cause of saluation, so farre that God should be vniust, if he rendered not Heauen for the same. Againe, All good workes done by Gods grace, after the first justification, bee truly and properly meritorious, and fully worthy of euerslasting life, and that thereupon Heauen is the due and just stipend, crowne or recompense, which God by his Iustice oweth to the persons so working by his grace, for hee rendereth or repayeth heauen, as a just Iudge, and not onely as a mercifull Giuer; and the Crowne which hee payeth, is

Homily of
good workes

Rhem. 4 n.
not in Heb
6. ver. 10.

Idem in 2.
Tim. 4. 8.

not only of mercy, or fauour, or grace, but also of justice.

Worship of Images.

Greg. lib. 7.
Epist. 1011.
p. 295.

Gregory.] In his Epistle to Serenus, Bishop of Masilia, saith: Your brotherhood seeing certaine worshippers of Images, broke the said Images, and cast them out of the Church: the Zeale which you had, that nothing made with hands should be worshipped, wee prayse: but wee thinke you should not haue broken them downe. For painting is therefore used in Churches, that they which are vnlearned, may by sight reade that on the walles, which in bookes they cannot. Your brotherhood should therefore haue spared the
brea-

breaking of them, and yet restrained the people from worshipping them, that the rude might have had how to come by the knowledge of the Story, and yet the people not sinne in worshipping the picture.

Church of England.] The Romish doctrine concerning the worshipping and adoration, as well of Images, as of Reliques, is a fond thing, vainely invented, and grounded upon no Warrants of Scripture, but rather repugnant to the Word of God.

Church of Rome.] Wee teach, that the Images of Christ, the Virgin Mother of God, and other Saints, are chiefly in Churches to be had, and retained, and that due honor & worship is to bee given unto them.

Adorationē
omnibus
modis de-
uita.

Lib. 9. Ep. 9.

Art. 21.

Conc. Trid.
Sess. 25.

The Popes Supremacie.

Ego fiden-
ter dico.

Li. 6. ep. 30.

Mauricio

Augusto.

Idem. lib. 6.

ep. 24. lib. 4.

ep. 32. 34.

36. 38. 39.

Greg. lib. 7.
ep. 30.

Gregory,] I say confident-
ly, Whosoever calls himselfe, or
desires to be called the (Vniuer-
sall Bishop) in the pride of his
heart, is the forerunner of An-
tichrist. For, the title of (uni-
versall Bishop) is the puffe of ar-
rogancie, the word of pride, a
new pompous, a peruerse, foolish,
a rash, a superstitious, a profane,
an ungodly and wicked name,
a name of singularity, a name
of errour, a name of hypocrisie,
a name of vanitie, and a name
of blasphemy. And writing
to Eulogius Bishop of Alex-
andria, hee makes this pro-
fession: For mine owne part,
I seeke to increase in vertues,
and not in words; for if you cal
me Vniuersall Bishop, you denie

your

your selves to be that, which you
 confesse to be wholly in me : but
 God forbid, let vs rather put
 far from vs these words which
 puffed up pride, and vanitie, and
 wound charitie to the death.

Church of England] It is
 plaine, that the Bishop of Rome
 challengeth this day a title that
 St. Peter neuer had, that no
 holy nor godly man would ever
 take upon him, that St. Gre-
 gorie utterly refused, and de-
 tested, and called blasphemy.

Church of Rome.] The
 Supremacy of the Bishop of
 Rome may bee prooued by fif-
 teene seuerall Names or Titles,
 as namely, the Prince of Priests,
 the high Priest, the Vicar of
 Christ, the vniuersall Bishop,
 and the like : and from those
 high and mighty Titles,

S 4

they

Jewel. Art.
 4. Diuif 4.

Bel. de Pöt.
 lib. 2. c. 31.

Subesse Ro-
mano Pont.
omni huma-
na creatura
declaramus,
dicimus de-
stinamus ex-
pronuncia-
mus omnino
esse de ne-
cessitate sa-
lutis. Bonif.
8. in extrau.
de Maior.
& Obed.
Cap. Vnam
Sanctā &c.

they haue created this Ar-
ticle of faith. Wee declare,
wee pronounce, wee define, that
euery creature vpon necessity of
saluation, must be subiect to the
Bisbop of Rome.

Thus briefly I haue giuen
you the principall points
of Doctrine deliuered by
Gregory; and from these his
seuerall confessions, I hope
the Romanists will giue me
leaueto returne them their
owne assertion: If an Angel
from heauen teach other do-
ctrine (Touching the books
of Maccabees, the All-suffi-
ciencie, and reading of the
Scriptures, the Reall pre-
sence, Private Masse, Com-
munion in both kinds, Me-
rit of workes, Worship of
Images, and the Popes Su-
pre-

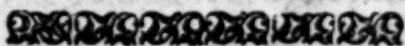
premacie) I say with our aduersaries, *If an Angel from heauen teach other doctrine then (in these particulars) we haue receiued from Gregorie, we are not to heare him.*

I proceed from Fathers to *Councils*; and vpon a re-view of the *Fathers Doctrine*, I will here conclude, Since the ancient Doctors *are no Rules of our Faith, nor haue any power to bind* (as *Bel-larmine* confesseth,) since their bookes are sometimes purged, their authorities sometimes condemned as spurious and counterfeit, as their inquisitors 'confesse; since their expositions with an vniforme consent, are sometimes decreed for an *Article of Faith*, sometimes

*Scriptura
regula cre-
dendi cer-
tissima, tu-
tissimaque.
Bclar.*

declined by their best lear-
ned Romanists, as namely,
Card. Bellarmine, Andradus,
Card. Cajetan, and Card. Ba-
ronius professe: And lastly,
since the *Scripture is the most
certaine and most safe Rule of
faith* (as it is acknowled-
ged on both sides :) I say to
leauē this *certaine and safe
Rule*, and to follow the *Fathers
in all*, and tread in their steps,
as children doe in spore, it is
Via Dubia, a doubtfull and
vncertaine way, it is *Via De-
via*, a wandering and By-way.

SECT.



S E C T. XIII.

Councells which are so highly extolled and opposed against us, were neither called by lawfull authoritie, or to the right ends, as is confessed by ingenuous Romanists.

Eckius the Romanist tells vs, the authority of Councells is of that consequence; that if they should be taken away, *All things would become ambiguous, doubtfull, wavering, uncertaine, and all heresies would revive againe.* And that the Romish proselyts might know, what obedience ought to be giuen to Councells,

*Tollatur
Cōciliorum
authoritas
et omnia in
Ecclesia e-
runt ambi-
gua, dubia,
pendentia,
incerta, nō
omnes re-
cedunt ha-
ereses. Eck
Ench. A. 1
de concil.*

*Si Synodus
Episcopalis
aut commu-
nis consensus
plurimum
Theologorum
statueret a-
liquam pro-
positionem
esse propo-
sitā ab Eccle-
sia ut de fi-
de. — tunc
enim tene-
retur, &c.
Valent in
Tom. 3.
disp. 1. q. 2.
punct. 5.*

cels, Gregory de Valentia giues them this caueat: If you find but an Episcopall Syrod, or consent of diuers Diuines only, affirming such a Doctrinē to bee the sentence of the Church, you are bound to beleue it, though it be a lye. Pardon me if I beleue them not: for our aduersaries giue just cause of suspicion, when their chiefest respect tends to the honour of Traditions, of Fathers, of Councils, and the sacred Word is made a by-word of Obscurity and Insufficiency.

I speake not this, as if our Church did decline the authority of Councells; for wee professe that Generall Councells, are the representatiue Body, and as it were a little

little Moddell of the whole Church. We approue the first foure Generall Councils, confirmed by our Church, and *Aets* of Parliament: wee acknowledge with reuerend *Whitakers*, *The name of Councils is honorable, their credit singular, and their authority of great esteeme:* nay more, wee testifie with learned *Ballarmins*, that *Generall Councils are very profitable, and in some sort necessary* (for the suppressing of heresies) yet (saith he) *they are not absolutely and simply necessary, and of this I am easily perswaded for this reason. First, because the Primitiue Church for the first three hundred yeres had no Generall Councils, and yet perished not: Againe, as the*
Church

Eliz. 1.

Whitak.
Rat. 4. vers.
Camp.Bell. de Ec-
cles. et Co-
cil. li. 1. c. 10
in Initio.

Church during those three hundred yeres continued safe without generall Councils, so without doubt it might haue continued three hundred yeres more, and againe sixe hundred yeeres after that, and so likewise a thousand yeeres more: for in those (first) times, there were many heresies, many schismes, many vices & abuses, al which, notwithstanding they wanted the assistance of generall Councils, could not indanger the Catholike Church.

But admit that Councils were simply necessary, (which Bellarmin denies) yet their calling must be answerable to their beginning, and therefore let vs first inquire by what authority they were first called, and ob-

observe how the Commission hath bin executed from time to time, by warrantie of the first Authour.

We reade in the booke of *Numbers*, that the Lord commanded *Moses* to make two Trumpets of siluer, that hee might vse them for calling of the Assembly. *Moses* according to Gods Law, did assemble the people; and, saith the Text, *Moses was king in Iesurun, when the heads of the people, and the tribes of Israel gathered together.* *Moses* then had *Ius Regale*, a Regall power, (although in proprietic of speech hee were no King) and by this Regall power hee assembled the people, and this authority was executed by him as by a King.

Num. 10.
1, 2.

Dent. 33. 5

King. This right was assumed after him by King *Dauid*, by king *Solomon*, by king *Iosiah*, by King *Iehoshaphat*, and so from *Moses* to the *Maccabees* they all practised the same power of calling assemblies, as Kings & Princes, and there was none of Gods Prophets, I say not any one that either opposed, or prohibited these assemblies. At the coming of Christ this commission was renewed, but not altered there was no new order for calling them, other then had bin taken in the old Law, & as soon as kings received the Christian faith, they executed the same power of the Trumpets, which was first granted to *Moses*.

The

The first Council of *Nice* it was the first and best Generall Assembly that was summoned in the Christian World, after the Apostles time; and this was called by the Emperor *Constantine the Great*.

The 2^d. generall Council at *Constantinople*, was called by the Emperor *Theodosius the elder*.

The third at *Ephesus*, by the Emperor *Theodosius the younger*.

The fourth at *Chalcedon*, by the Emperor *Valentinian* and *Martian*. These foure generall Councils, are likened by *Gregory* to the foure Euangelists, and these had their right calling by Kings and Emperours, and not by

by the Bishop of Rome.

If wee looke vpon particular Councils, it will appeare, they were likewise called by kings and Princes in their seuerall dominions, for many ages. The first Councell of *Nicaea* was called by *Constantine the Great*, The Councell of *Aquileia*, was called by the Emperours *Valentinian* and *Theodosius*: The first of *Orleanse*, by king *Clodoveus*: the second of *Orleanse*, by *Chidelbert* the French King; and this manner of calling assemblies by Kings and Emperours continued from *Moses* to *Constantine*, and from *Constantine* to *Arnulphus*, about 2400. yeeres: for otherwise if this new assertion must take place:

place : *The Pope must call Councells*: the first foure Generall Councells, which all Christians had in such reuerence, not one of them is a lawfull Councell, nay, saith our reuerend and learned B. *Andrewes*, *The Church of Christ hath to this day neuer a General Councell, Vna liturâ, with one wipe wee dash them out all, we haue neuer a one, no nor one.* And that you may know it is not the testimonie of the Protestants alone, Cardinall *Cusanus* doth witnessse with vs, that all the Generall Councells to the eight inclusiuely, were all called by the Emperours : and that wee may justly charge the Pope of Vsurpation, both in calling, and
as-

D. Andrews
in his Ser-
mon of cal-
ling As-
semblies.

Cusan. Cö-
cord. Cath.
lib. 3. ca. 13.
& 16.

*Semper in-
uenio Imper-
atores et
Iudices suos
cum Senatu
Primum
habuisse et
officiū Prae-
sidentia per
interloqui-
tiones, et ex-
confessu Sy-
nodi sine
mandato
conclusiones
et iudicia
fecisse. Cu-
san. de Con.
lib. 3. c. 16.*

assuming a preheminance
of place and dignitie in
Councells, the Cardinall
makes this confession: I e-
uermore finde, that the Empe-
rours and their Iudges with
the Senate, had the govern-
ment, and Office of Presidence,
by hearing and conferring of
matters, and that they made
Conclusions; and Iudgements
with the consent of the Councel,
and without any further Com-
mission.

Those men therefore that
are so earnest in calling vp
on vs for Councels, should
first shew vs the lawfull cal-
ling of their assemblies. If
Demetrius and his fellowe
craftsmen will assemble to-
gether of their owne heads,
and keepe a shouting and
crying

crying for the great *Diana* of their Religion, this rowt will prooue a ryot, and is punishable by the Lawes of God and man: away therefore with this confusion, away with *Demetrius* assemblies. If Pope *Innocent* the Third will assemble in his owne name, contrary to the Commission granted to Kings and Princes, by expresse warrant from Gods owne mouth; If I say, contrary to Gods command, after a continued succession in the right of Kings and Princes for 2400. yeeres, he will vsurpe the right of calling Councells, the Pope will not bee found Innocent, nor his assemblies lawfull: for the Towne-clearke
of

AAs 19. 39

of Ephesus could tell Demetrius and his fellowes; *If they enquire any thing, concerning matters, it (must) bee determined in a lawfull Assembly.*

The promises of Christ, no doubt, are many and gracious to his Church, but they are annexed to a condition. (*If they come together in his Name*) the condition then being once broken, the Obligation to the Church and Councell, becommeth voyde, of none eff. It will not be amisse therefore to vnderstand what it is to assemble in Christs Name, and then see whether the Church of Rome hath performed that second dutie in her assemblies.

It

It cannot bee denied, that they are sayd to assemble in Christs Name, whom neither respect of priuate gaine induceth, nor the ambitious desire of honour invitech, nor the pricke of hatred and envie incite and drive forward, but whom the inflamed loue of peace, and the fervent affections of Christianitie impell, and not the spirit of contention. Surely these conditions are requisite to their right calling; and these were anciently performed in the first foure Generall Councils, (to which our Church subscribeth:) but as their owne Cardinal *Cusanus* protested, that the authority of Councils doth not depend vpon the
the

The Pope; so likewise their owne learned *Ferius* professeth, that *In matters of Faith*, and things which concerne the conscience, it is not sufficient for them to say, *We will and command*, but you must consider in what manner the *Apostles* dealt in their *Assemblies*: they came together in simplicitie of heart, seeking onely Gods glory, and the salvation of others, no manuell therefore if the Spirit of God was in that Councell: but (saith he) *Nos aliter convenimus*: Our meeting is in another manner; namely with great pompe, and seeking our selues, and promising to our selues licence upon fulnesse of power to doe any thing; and this being so, how is it possible for the Spirit of God to approve

*Nos aliter
convenimus
nempe cum
magna pō-
pā, nosq; ip-
sosquarimus
atq; nobis
policemur
nobis nobis
omnino licere
de plenitu-
dine pote-
statis, &
quomodo
spiritum san-
ctum eius
modis*

Inc h

such assemblies. Heere then wee haue our learned Adversaries confessions, that two principall conditions anciently in vse, are both abrogated by the latter Councils; the one is, The Pope calls Councils, that hath no right to call them: the other is, That they assemble in their owne name, and for their owne end, not for the Catholique peace, and Christian Charity. And thus much briefly concerning the authoritie of Calling Councils.

Let vs take a short view of Councils in all ages, and withall let vs adde to the Popes vnlawfull Calling, the errors of Councils, the

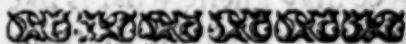
T

vn-

*conuentum
probare pos-
sit. Ferus
super Actus
15.*

uncertaintie of their Canons, the manifest forgeries of ancient Decrees, the palpable and grosse suggestions of new deuised Acts, with their senselesse condemnation of true Decrees and Canons, that make against their Romish Faith, and Trent Doctrine, and tell mee if these men haue any cause or reason to equall Councells with the Scriptures, or to build vpon them in matters of Faith, or to claime them all for theirs, when by their owne ensuing testimonies, they are doubtfull which are right, which are false, which are lawfull, which are counterfet. And lastly, when they are not agreed

amongst themselves, whether Councils rightly called, are infallible, or stand subiect vnto error.



SECT. XV.

Councils, which our aduersaries pretend, as a chiefe bulwarke of their faith, giue no support at all to the Romish Religion: as it is proued by particular obiections made against seuerall Councils, in all ages by the Romanists themselves.

Cardinall Bellarmine, who formerly told vs, the Church of God might safely subsist without Councils, giues vs likewise to vnderstand by

*Libri Concilio-
rum
negligenter
conseruati
sunt, &
multis vi-
tiis scatent.
Bel. de Cō-
cil. l. 3. c. 2.*

way of preuention, that the Bookes of Councells, being negligently kept, doe abound with many errors: and heereby wee may guesse what is like to be the doctrine of those Councells that are guiltie of such errors; and what will bee the issue of that doctrine that depends vpon such Councells. Whether errors haue crept in by the negligence of the Keepers, I cannot tell, but sure I am, many generall and particular Councells haue erred, many Decrees and Canons of Councells, which are produced for the Romane Religion, are acknowledged by themselves to bee spurious, & counterfet: and many true Canons and Councells,

cels, which make against their Trent faith, are condemned by our aduersaries either as doubtful and vncertaine, or as fallible & erroneous, as shall appeare by their own seuerall confessions in all ages, frō the time of Christ till the dayes of *Luther*.

In the first Age.] The Councell at *Hierusalem*, gathered, vnder the High Priest, wherein *Caiphas* was President, sought testimonie against *Iesus*: and excommunicated those who confessed *Iesus* to be Christ. *Bellarmino* tells vs, Before the coming of Christ, the Councels of the *Iewes* could not erre; but (saith hee) *Caiphas* with the whole Councell did erre most perniciously, when they adiud-

The first Age, to 100 yeeres.

Marke 14.

Erravit in fide perniciosissime Caiphas cum vniuerso Concilio eū iudicauit Iesum blasphemasse. Bellar. de Conc auct lib 2. c. 8.

The 2 Age
Ann. 100.
to 200.

Coke cen-
sura Patrū.
pag. 37.

The 3.
Age, Ann.
200 to 300.

ged Christ a Blasphemer.

In the second Age.] In the yeere 102, the Councell of *Antioch* is cited by *Gretzerus*, by *Turrian*, by *Baronius*, for the Worship of Images: yet neither *Merlin*, nor *Crabbe*, nor *Syrinus*, nor *Nicholinus*, publishers of the Councells euer mention it; and *Binius* who produceth it, doeth acknowledge to have receiued it from *Baronius*, and *Baronius* returnes his Authour for the Iesuite *Turrian*, and *Turrian* professeth that *Pamphilus* found it, in *Origens* Librarie. So that this Councell is doubtfull and vncertaine.

In the third Age] In the yeere 258, the third Councell of *Carthage* had fourescore

score and seuen Bishops; but
saith *Binius*: The Catholique
Church doeth not receiue the
Decrees of this Councell. And
the reason is pregnant, This
Synod toucheth the Popes
Supremacie: for when as
Stephanus Bishop of Rome,
called himselfe *Episcopus E-*
piscoporum, the Bishop of Bi-
shops, Saint Cyprian and the
whole Councell opposed
that new Title.

In the fourth Age] In the
yeere 317, the Councell of
Sinuessa is pretended to con-
sist of 300 Bishops, besides
Presbyters and Deacons;
and this Councell is cited
especially for the Popes Su-
premacie: yet *Binius*, the
publisher of the Councells
professeth: that this Coun-

T 1

cell

Hucus Pro-
vincialis
Concilii di-
creta non
recipit Ca-
tholica Ec-
clesia Ban-
in marg.
Concil.
p.149.

The 4 Age
Ann. 300.
to 400.

*Doctissimo-
rum plurimis
has Aëtia
spuria &
nullius pon-
deris esse,
validius sane
argumentis
probare co-
nati sunt.
Concil. Si.
nues. Bin.
p. 184.*

*BeHar. de
Vn. li. 1,
cap. 4.*

cell *Although it deserve great credit for the Martyrologies of the Church, yet very many learned men account the Aëties to bee spurious, and of no force and validitie.*

The first Generall Council of Nice was called in the yeare, 325. and is cited by Bellarmine in the 69 Canon, to proue *Extream Unction* a Sacrament, and M. Hart saith, *This Councell hath 80 Canons, and in those Canons the Patriarkes are said to rule their subiects, as the Pope is head of all the Patriarkes, like Peter. Yet 60 of these Canons were denyed by A- lipius Bishop of Tagasta, by Cyril Bishop of Alexandria, by Atticus Bishop of Con- stantinople, and by S. Austen,*
and

and the Councell of *Africa* who allowed only twentie; and, saith *Continus* their Lawyer: *Their bastardie is proved even by this, that no man, no not Gratian himselfe durst alledge them.*

The Councell of *Eliberis*] In the yeere 328 decreed, That no Images should bee set up in Churches: *Baronius* answered: I suspect some iugling in this Canon. *Bellarmino* answers: It was a Councell consisting but of nineteene Bishops, and a *Prorincia*l Councell, not confirmed, (by the Pope) and it seemeth to haue erred in other Decrees. Heere one Cardinall seemes to allow the Councell, but not the Decree against Images; the other disallows the whole

T 4 Coun

Raynold
& Han. c.
9. Diu. 2.
p. 575.

Placuit p-
Auras in
Ecclesia x
habere Ca
non. 36.
Sufficor
in illo Ca-
none impe-
sturam Bar
An. ad an
57 nu. 121
Bell de l.
mag. l. 2 c.

Councell as fallible both in that and other Decrees.

The Councell of *Millan* was cited in the yeere 355, and was vniuersall, and consisted of three hundred and more Bishops: and yet this Councell did erre in the cause of *Athanasius*: for (saith *Zozomen*) Whereas 300 of the *Westerne Bishops* had consented that *Athanasius* should bee deposed from his Bishopricke, there were onely five against fiftene score that withstood it.

The Councell of *Ariminum* was called in the yeere 360, and was vniuersall, and consisted of 600 Bishops: but (saith *Austen*) Hereticall impietie vnder an hereticall Emperour assayed to overthrow the truth, the multitude being de-

Dionisius.
Eusebius.
Paulinus.
Lucifer.
Rodanus.
Zozom.
l. 4. c. 8.

Multipau-
corum
frande de.
cepi. Aug.
contr. Max.
im. lib. 3.
cap. 14.

deceived by the subtiltie of a few. And saith Hierome: In the name of vnitie and faith, Infidelitie (was decreed) and written.

In the fift Age] In the yere 455, the generall Councell of Chalcedon was called; it consisted of 630 Bishops, and decreed, that the Church of Rome should haue the primacie, because the city of Rome was the Empire of the whole world. This reason was so vnpleasing to Pope Leo at that time and the Romanists in these dayes, that C. Bellarmine complains: It was the Decree of a great Councell, but not lawfully made, and therefore of no force and authoritie for (saith he) not onely the Popes Legates reiected that Decree in the Conn-

Nomine vnitatis et fidei infidelitas scripta est. Hier. aduers. Lucif.

The 3 Age
Ann. 450.
to 500.

Conc. Chal
Can. 28.

Bellar. de
Rom Pont.
l. 2. c. 27.

Councell, but Pope Leo himselfe, who confirmed the rest of the Decrees, condemned it.

The 6. age
Ann. 5 co.
to 600.

In the sixth Age] The first Generall Councell of *Constantinople* was called, in the yeere 553 (to supply some defect of the Councell of *Chalcedon*) wherein Pope *Vigilius* himselfe one while approued the Councell, an otherwhile by his Apostolicall authority condemned the same Councell which before hee had approued, and therefore the Councell againe condemned & accursed the Pope for an heretike.

The 7. Age
Ann. 600.
to 700.

In the seventh Age] The first Generall Councell was called at *Constantinople*, in the yeere 681, and is pretended by *Crabbe* and *Surinus* to haue

nine

nine Canons, whereof the *seventh* is cited by *Bellarmino* for Inuocation of Saints, yet their owne *Surius* tells vs: *Those nine Canons are falsely ascribed to the six: Syn. d; yea, those Canons are false and counterfet*, saith *Caranza*. Againe, this Synode condemned Pope *Honorius* for a *Monothelite*. But, saith *Bellarmino*, we may safely say, the *Fathers* did undescreawly reckon *Honorius* amongst heretikes, being deceived by false reports, and not understanding the *Epistles* of *Honorius*.

In the eighth Age] The second Councell of *Nice*, called in the yeere 788, and termed (the *Seventh* General Councell:) pronounced *Anathema* against Pope *Honorius*.

B. l de sãct.
Beat. l. 5. c.
19. & l. 2.
de Confir.
cap. 40.
Surius Cã-
did. lectori.

Caranza
Sunt. Conc.
in Concil.
6. Cõstant.

Tu id dicere
possumus.
Bel. de Põ.
lib. 4. ca. 11.

The 8 Age
Ann 700.
to 800.

Bell. de
Pont. lib. 4.
cap. 11.

Vsperg. an.
793. & Pig.
de Act. 6 &
7. Syn. ad
Lectorem.

The 9.
Age, Ann.
800 to 903.

rius. What answere, therefore can bee made to this Councell? *Bellarmino* replies: *This Councell was deceived by the Presidents of former Councells.* This generall Councell then did not onely erre, but by this rule wee haue no certaintie, that other Councells are free from errour. And to speake plainly and truly, this accursed Councell, that by blood and vsurpation first set afoot the worship of Images: *This Synod* (saith *Vspergensis*) *was reiected in the Councell of Frankford, as utterly void, and not to be named the Seuenth, nor any thing else.*

In the ninth Age] In the yere 867, the Eighth Generall Councell of *Constantinople*

nople decreed with the consent of 383 Bishops, that whomsoever Photius, Patriarke of Constantinople did depose or excommunicate, the Pope might not restore nor absolue; and whomsoever the Pope did depose or excommunicate, Photius might not absolue nor restore. Touching this Synod, Bellarmine answers: This Council did erre, because the Popes Legates did contrary to the Popes instructions. He that shal read the Decrees & Canons of a Generall Council, ratified and declared by almost 400 Bishops, would thinke it strange, that they al could erre in a point of faith, viz. touching the Popes Supremacie; and it is no lesse to be wondred, that the Popes Legats,

Turrian. l.
de 6.7 & 8.
Synod p.93

Bellar. de
Conc. auth.
lib 2. c. 11.

Legats, (either through ignorance or wilfulness) should so much digresse from the Popes instructions, as to determine things contrary to his command: but the truth is, as the former Councell (by the Cardinals confession) was led by the Presidents of other Councils, to oppose the Popes Supremacy: so likewise this Councell had power & authoritie in their dayes, to create and confirme their Decrees and Canons against Head and members, notwithstanding the Pope or his Legats, had imposed contrary instructions.

The 10.
age Ann.
500.10
1000.

In the tenth Age] In the
yeare 963, a Roman coun-
cell vnder *Otho* the Empe-
rour

iour was called, wherein
 Pope *Iohn* the twelfth was
 deposed, and *Leo* the eighth
 was substituted in his room.
This Synod (saith *Binius*) *was*
unlawfull, because the Bishops
assembled without the Popes au-
thoritie. And thus one coun-
 cell did erre, being misled
 by the presidents of others;
 a second, for want of good
 Instructions; a third, for
 want of a right calling: yet
 all tend to this, rather to
 condemne all Councils of
 errours, then suffer the
 Popes Supremacie, and an
 Article of Romish Faith,
 (which almost all Councils
 did condemne) should bee
 violated, and infringed.

In the eleventh Age] In
 the yeere 1059, a Council

at

Bin. Not. in
 Conc. Rom
 sub Otto-
 ne. p 155.

The 11.
 age Ann.
 1000. to
 1100.

Conc.
Rom. sub
Nich. 2.

Grat. de
Consecr.
dist. 2. cap.
Ego Beren-
garius.

at Rome was called vnder
Pope Nicholas the Second,
where it was decreed: *Not
onely the Sacrament of Christs
body, but the very body of
Christ, was handled, broken, and
chewed with the teeth of the
faithfull.* This decree was
thought very doubtfull, and
dangerous by the Roma-
nists themselves; insomuch
as the Glosse vpon Gratian
giues this caueat: *Vnlesse you
rightly vnderstand these words
of Berengarius Recantation, you
will fall into a greater heresie
then Berengarius himselfe.* And
hence wee may learne, that
a Councell confirmed by
the Pope, (which Bellarmine
saith, *cannot erre*) decreed
that doctrine of faith, which
neither the Pope, nor his
church

Church dare avow for Catholique Doctrine at this day.

In the twelfth Age] In the yeere 1120, the Councell of *Turon* decreed, That the Eucharist giuen to sicke folkes, should bee dipped in the cup, that the Priest might truely say, *The body (and blood) of our Lord Iesus Christ.* Bellarmine saith, that *this Decree was amended: for in the third councell of Bracara, the bread was forbidden to bee dipped; and it is obiected, that Christ did giue it in both kinds distinctly, the bread apart by it selfe, and the cup by it selfe, although the Councell did not thereupon conclude it should bee giuen in both kinds.*

In the thirteenth Age] In the

The 12 age
Ann. 1100.
to 1200.

Burchard.
lib 5. cap. 10.

Bellar. de
Euch. lib. 4.
cap. 16.

Idem. Ibid.

The 13. age
Ann. 1200.
to 1300.

*Venero
multum tum
quidem in
consultatis.
bonum, nec
decerni ta-
men quic-
quid aperire
potuit Plat.
de vitâ
Innocent. 3.*

*Concilium il-
lud genera-
le quod moro
Papalis gra-
dia fronte
prima prae-
tulit in ri-
sum et scō-
ma desist.
Math. Par.
Hist. Min.*

the yeere, 1215, the Coun-
cell of *Lateran* was called,
and *many things* (saith *Plati-
na*) were consulted upon, but
nothing plainely defined, by
reason of some wars which
Pope *Innocentius* sought to
compose, and died at *Pern-
sum*. But *Math. Paris*, who
was liuing at that time, pro-
fesseth plainly, *That the same
Generall Councell, which made
a great flourish at the first, en-
ded in iests and laughter,
whereby all the Arch-bishops,
Bishops, Abbots, Deanes, Arch-
deacons, and all commers to the
Councell were deluded. And
hence wee may learne what
certaintie of with the Ro-
manists are like to haue for
their grand poynt of Tran-
substantiation, (where it was
first*

first decreed for an Article of beliefe) when as (by the testimonie of their owne Writers) there was nothing plainly defined, and the whole Councell concluded in iests and laughter.

In the fourteenth Age] In the year 1302, Pope *Boniface the Eighth* called a Councell at *Rome*, where he excommunicated *Philip* the French King, and about the same time, the King summons a Councell at *Paris*, and therein appeales from the Popes sentence, and incites his Prelats and Barons against him, and withall publikely declares, *That the Pope was worthy to bee deposed, for heresie, for symonie, for murder, and other capitall offences*

The 14 age
Ann. 1300
to 1400.

Naocl. An.
1300. &
Papir. Mas.
in vita Bonif. 8.

fences. This is witnessed by their owne *Nauclerius*, and *Papirius Massonius* in the life of *Boniface*. Here you may see Councell against Councell, the one contending for the Pope, the other for the Emperour, the Bishops of *Italie* maintaining Appeales to the Pope, the Bishops of *France* commanding appeales to the Councell; the one withstanding the Supremacie of the Bishop of *Rome*, the other obeying it as an Article of Faith, yet both members of one body, and professing one and the same Faith, vnder one Head, the Pope.

In the fifteenth Age] In the yeere 1409, the Councell of *Pise* was called by the

The 15 age
Ann. 1400.
to 1500.

the Pope, but is now condemned by their Church: and the reason is giuen by their owne Authors; *Gregory the twelfth*, and *Benedict the thirteenth* were deposed, as Heretiques and Schismatiques: nay more, when *Gregory*, (who was a true and lawfull Pope by the testimony of *Binius*) had commanded his Cardinals, that they should not attempt it: they, not regarding the Popes Supremacy, appealed from the Pope to a Generall councill.

The Councell of *Constance* was called in the yeere 1414, by *John the 23*. This Councell (saith *Bellarmino*, touching the first Sessions, where they define the Coun-

Platin. in
Greg. 12.

Anton. 3.
part. ca. 9.
& Bin. in
Conc. Pisa.
& Gobe.
Pader. de
hoc. Conc.
& ex eo. Bin

Bellar. de
Concil. &
Eccle. l. b.
1. cap 7.

Greg A.
naly. Cath.
lib. 2. cap. 7

Councell aboue the Pope) was reiected by the Councell of Florence, and the last Councell of Lateran : but touching the last Session, (wherein the Communion in one kinde contrary to Christs Institution) was decreed : *Ab omnibus Catholicis recipitur*, Pope Martin the Fifth, and al catholikes receiue them. And herein, if you please, you may likewise credit their owne Gregory de Valentia, who affirmeth vpon his credit, that the Decrees of the Councell of Constance, haue no certaine authoritie, but those onely which were approued by Martine the Fifth.

The Councell of Florence] was called in the yeere, 1430, whereby it is pretended.

ded., that the Christians of Armenia and India, consented to the Roman Church: but *Binius* the compiler of the Councils tells vs it is doubtfull and vncertaine, Whether the Armenians continued at the Council of Florence; or whether after the departure of the Grecians, and Armenians, there were some other Sessions of the Council continued, which haue not bene recorded, or whether there had bene another Synod gathered the same yeere. Here is nothing but certaine vncertaintie in this Council.

The Council of *Basil* was called in the yeere 1431. and is reputed General, yet it is neither generally approved nor re

V

ceiued

Bin. Tom. 4
Conc. p. 303

Lud. Viv. in
Aug. lib 20.
de Ciuit.
Dei. c. 26.

Piggh. in
Hierarch.
lib. 6. cap. 2.

Conc. Con-
stant. Scilicet. 4

ceived : For the Dominicans object it was no lawfull Councell ; the Minorites on the other side, answered it was true and holy, and called the Dominicans Heretikes for slandering the authority of the Councell : (and saith Vine) the matter had come to a shrewd passe, if Pope Sixtus had not forbid that dispute any longer. And for a conclusion of this point, Albertus Pigghius confidently affirmeth ; That both the Councell of Constance, & Councell of Basil erred shamefully : they decreed against the order of Nature, against the manifest Scriptures, against the authoritie of Antiquity, and against the Catholique Faith. And if you require a reason how they fell into this shamefull

cr-

errorr, the reason is pregnant: *They decreed the Council about the Pope*

Conc. Basil
Sess 33.

Thus if we reflect vpon the Decrees and Canons of Councils, many counterfet and spurious Acts are suggested and forged in behalfe of their Romane Doctrine. The Council of *Sinuessa* is cited by *Bellarmino*, to proue the Pope about a Council, yet this is condemned (saith *Binius*) by many learned Writers. The Council of *Chalcedon* is cited by *Aquians*, to proue the Pope vniuersall Patriarke of the world; yet there is no such Decree extant in the Council. The Council of *Nice*, in the 69. Canon is cited by *Bellarmino*, to proue

Aquin. in
opusc. cont.
errores Græ-
corum ad
Vrbaniū
4. Pont.
Maximum.

Confirmation a Sacrament, yet that Canon is rejected by *Baronius*. The Councell of *Constantinople*, in the ninth Canon is produced for *Invocation of Saints*; yet this Canon is rejected as counterfeit (saith *Caranza*.)

Againe, looke vpon the true Canons and Decrees of Councells, if they be found to make against the Roman faith and doctrine, they are rejected or condemned as erroneous. The Council of *Eliberis* decreed against the making and worshipping of Images: what saith *Baronius* to this Councell: *I suspect some juggling in this Canon*. The Council of *Pisa* is condemned by the Inquisitors among the forbidden books: why?

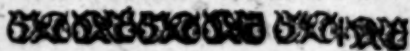
why? the cause is evident, it toucheth the Popes Supremacie: for *Gregorie the twelfth*, and *Benedict the thirteenth*, were deposed, saith *Platina*. The Councell of *Laodicea* is corrupted, and instead of *Angels*, they haue incerted the word *Angles*: why? the reason is pregnant: it forbids *Inuocation of Angels*. The General Councel of *Constantinople* did erre, and the Popes Legats did contrary to the Popes Instructions; why? the reason is evident, the Councell decreed, that the Pope should not absolve whom the Patriarke did depose. The Councell of *Constance* is condemned of errour, onely in the first Sessions:

Why : they decreed the Councell about the Pope. Againe, their Canons are receiued in the latter Sessions : Why : they decreed the halfe Cōmunion which is now receiued for an Article of Faith. And thus some Canons and Councils are forged, some true and Orthodox are condemned, some Sessions are approued by the Popes Legats, others rejected by the Popes Cardinals and Prelates, inso-much it was rightly obserued by *Ludonicus* : Then the Councils are of account with them, when they make for them, but if they make against them, they make no more account of them, then of a Covent of Women, prattling in a common bath,

Viv. in Aug
de Ciuit.
Dei. l. 20.
cap. 26.

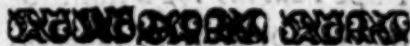
bath, or a Weauers Shoppe.

I proceed to the sixteenth Age, wherein the Grand and admired Councell of the Papall world; I meane the pretended Generall Councell of Trent shall be examined.



V 4

SECT.



~~XXXXXXXXXXXX~~

SECT. XVI.

The Councell of Trent, which is the maine pillar, and last resolution of the Romane Faith, is of small or no credit at all, because it was neither lawfully called, nor free, nor Generall, nor generally receiued by the Romanists themselves.

A *Vgustus Thuanus*, a chiefe Senator and Councellour to the King of France, tels vs, that Pope *Paul the third* summoned a Councell at *Mantua*, and from thence translated it to *Vincentia*: and because the Princes of Germanie could

could not agree vpon the place, assigned *Trent*, a citie seated vpon the confines of Germanie and Italie, where this Councell was called in the yeere 1549. This Councell then was called by the Popes vsurped power, not by the Emperour, & for that cause falls within the compasse of *Demetrius* assembly, which wanted a right and a lawfull calling. But let vs see with what esteeme and authoritie this Councell is receiued in the Roman Church. Cardinall Bellarmine tells vs: If we take away the authority and credite of the present Church and Councell of Trent, the Degrees of other Councells, and the whole Christian Faith may bee called in

*Si tollamus
authoritatem
presentis
Ecclesie &
presentis
Concilii in
dubium reuo-
cari possunt*

omnium alio-
rum Conci-
liorum de-
creta, et to-
ta fides
Christiana,
Bell. de ef-
fectu Sacra-
lib. 2. c. 25.

question. This Iesuite, who
first assured vs, That the
Church might continue safe
without Councils, (if occa-
sion required) at least two
thousand yeres: now, with-
out any regard to the sacred
Gospel of *Christ*, professeth,
That if the Roman Church
and Trent Councell were
remooued, the Faith of all
Christians would be indan-
gered: and *Campion* his fel-
low Iesuite, as a man ravi-
shed with the fame of that
Synod, proclaimes to after
ages: *The elder that Councell*
waxeth, the more it will flou-
rish: and as a true Romish
Profelyte cryes out, to the
astonishment of poore Pro-
testants: *O good Lord, with*
what diversity of people ans of
all

all Countreys, with what choice
of Bishops throughout all Chri-
stendome, with what excellen-
cies of Kings and Common-
weales, with what profound Di-
uines, with what deuotion, with
what lamentations, with what
abstinence and fasting, with
what flowers of Vniuersities,
with what knowledge of strange
tongues, with what sharpenits,
with what studie, with what
endles reading, with what store
of vertues and exercises was
that sacred place replenished?
This Councell is like the
great Diana of the Ephesians,
that carries the Vniuersall
applause, let vs looke there-
fore into the lawfulnessse and
authority of this Councell.
for if it bee of men, it will come
to nought, but if it be of God,
we

Act 5. 39.

we cannot overthrow it, lest happily we be found even to fight against God himselfe.

First then, as this Council wanted a right calling of the Emperour, so likewise it wanted a requisite condition to make it generall: for that Council is truly Generall wherunto al christian States are summoned & assembled in his name; and shall this be held the great Council of the Christian world, the chiefe supporter of all other Councils, and the whole Christian faith, which was confined to a small number and some few Nations? Looke vpon the three Patriarks of *Constantinople*, *Antioch*, and *Alexandria*, were they all present? Looke vpon
on

on the *Grecians*, *Armenians*,
Medes, *Persians*, *Egyptians*,
Moores, *Aethiopians*, were
they summoned to this
Councel & do not these peo-
ple belecue in Christ & haue
they not Bishops & did their
Ambassadours come from
all these Nations to the
Councell? Nay more, were
the Legats of the kingdom
of *England*, of *Denmarke*,
of the King of *Swetia*, of
Scotland, and the Duke-
dome of *Prussia* there pre-
sent & Looke vpon the as-
semblie of their Bishops,
and it will appeare by their
Historie of *Trent*, that this
Generall and great Coun-
cell consisted but of fortie
three Bishops, and some of
those also were but Titular,

as

Historie of
Trent. lib. 2
p. 149. Eng.

Iliyr. in Pro-
test. contr.
Conc. Trid.

as namely, *Richard Pates*, Bishop of *Worcester*, and blind *Sr. Robert*, Bishop of *Armagh*; these had the bare titles of Bishops, & were no Bishops at all; and two of those Bishops (saith *Illiricus*) were taken in adultery, the one stricken with a dart, the other taken in a trap by the husband, and hanged by the necke out of a window, to bee seene by all that passed by in the street.

Binius the publisher of the Councils, giues vs to vnderstand, that the whole number of Patriarks, Archbishops, and Bishops vnder Pope *Paul the Third*, who gathered the Councell, by the greatest account, came but to 62; from which if
wee

take the Titular Bishops, and those who through infirmitie could not meet at one and the same time, there could not be present about 43, both as *Illiricus*, and as the *Historie of Trent* doe witness: and must we say, or can we think that the whole Christian Faith and decrees of all Councils must depend vpon the number of 62, if they were all allowed, and agreed together? And that which is most remarkable in the fourth Session vnder the same Pope, the poynts of greatest moment were discussed and decreed by the number of fiftie three Bishops: then I say, the prime Articles touching the Canonial books
of

ot Scripture, touching Traditions (then equalled to the Scriptures,) touching the authentical Edition of Scriptures, touching the Iudge of all controuersies in poynts of Faith, were handled and resolved for Articles of Faith by those few Bishops, whereas sometimes it is carried by a single voyce or two, and so the number of the whole, at most, is reduced to thirty.

It is true I must confesse, that there were many other learned Diuines present, but it seemes they were chiefly gathered for the instruction of those Bishops; and (saith Stella) If you will make answer, the Bishops bring with them learned Diuines which
may

*Quod si re
sponderis
quod hi Epi-
scopi secum*

may instruct them what to say, what to answer, as it was used in the Councell of Trent; yet in this I cannot forbear laughter.

Neither was the access vn- to the Councell safe for all those that were invited; nei- ther was it free for all men to dispute and argue the points of controuersie free- ly. Pope *Iulius* the third, af- ter the death of his prede- cessour Pope *Paul*, made a decree, That none of the Princes and free Cities of *Germanie* should haue audi- ence, except they would first vow their obedience to the Councell; and for that end and purpose, hee publi- shed his Breue. There shall be a Coancell, that they which haue spoken rashly, either may

recant

ducant
Theologos
qui cor illu-
minent, vt
contigit in
sacro Tri-
dentino Cō-
cilio, in hac
re quidem
non possum
me a risu
temperare.
Stell. in Lu-
cam. 6. p.

184.

Erit Conci-
lium, vt quis
temere lo-
cussus sit

*dicta recan-
tati. vi. veni-
ant, aut co-
rū inaudita
causa in ex-
ecutione ita
ordinatarū
Constitutio-
nū heretici
declarentur
Breue Iulii.
3. citat. à,
Caluino.*

*Papatus Ro-
manū adiu-
tor ero ad
defendendū
cōtra omnes
homines sic
me Deus
adiuuet, et
sancta Eua-
gelia. Ca.
E. N. Extra
de iureiu-
rand.*

recant their sayings, or else without further hearing or re-ceiving of the matter, may bee denounced and condemned for heretikes, according to the Constitutions already made. Here was plaine dealing & short warning for euery man, either to resolute to subscribe to the Trent Doctrine, or else to be proscribed for an heretique. The Bishops of *Apulia* did intimate no lesse in the name of all the Bishops, That they were nothing else but the Popes Creatures, & his bondslaves: for there was an oath proposed severally to all, to bee taken in this manner: I will defend the Papacie against all men: So helpe me God, and his holy Gospell. And as there was an oath pro-

proposed in behalfe of the Papall doctrine, so likewise there was speciall care taken, and caution giuen, that whosoever should speake against the Maiestie of the Pope, should be banished the Councell. We haue examples of both in this kind: *Cornelius* Bishop of *Bisonto* professed openly in the Councell, that *Christ* in his last Supper did not offer up his (reall) body and blood: but the Trent Fathers, (because it was contrary to the Roman Faith) condemned and exploded him. *Paulus Vergerius* was but suspected for a Lutheran, yet thereupon the Pope commanded him to depart the Councell. *Gulielmus Venerus*, a Dominican would prooue the Councell of *Constance*

*Ne quum
dicatur quo
illius Maie-
stati prasu-
diciu vllū
fieret, si quū
in hoc pec-
cat Cōcilio
pellatur.*
*Valer. in vi-
ta Marcel. a
Canus loc.
Theo. li. 12.
c. 13. § Ex-
tat.*

*Sleid. com.
ment. li. 21.*

Valer in
vita Mar-
cel. 2.

Craken.
p. 138.

Molin Cō-
sil. de Trid.
Conc. nu.
23.

stance was about the Pope; be-
cause the Councell did depose
him: but hee was thought
too lavish of his tongue, and
therefore was banished the
Councell. The Bishop of Chi-
oxa, professed in the Coun-
cell, that hee disliked the De-
cree, which made Traditions
equall with the Scriptures: but
hee was expelled the Councell.
And as touching the Popes
Holinesse, when a zealous
and good Bishop had decla-
red, that God in the Scriptures
was termed Holy, and there-
fore it was honour sufficient
for the Pope to be called
Holy, and not (*most Holy*,) the
Bishop was sent from Trent
to Rome, & there the Pope
grievously handled him for
this capitall offence. Nei-
the

ther doe I denie that there was safe conduct promised as well to the Lutherans, as to those which were vowed creatures to the Pope and his doctrine : but (saith *Fabritius*) the learned Princes of Germany were kept so farre from the Castle of Disputation, that they could not bee suffered to approach to the entry of it. *Fateor extensionē, &c.* I grant (saith hee) there was liberty extended to other Nations; but withall it is added, that the same forme of liberty should appertaine to none others, but onely to them that would repent and returne to the bosome of the Church. If we look vpon the Tenour of the conduct, wee shall find it was very doubtfull (and in trueth it might well

History of
Trent. li. 4.
p. 341. &
343. Engl.

well bee thought strange, that a free and Generall Councell of all sorts of Christians, which should meete for Gods glory, and Christian peace, should come in feare and danger of their owne safety) for say they, *The holy Synod (as much as it can) grants publike faith, and full security, that is, safe conduct; but* (saith the History) *the Protestants thought the forme of the safe conduct very captious, because as well in the Decree, as in the Tenour, there was this clause of reservation, (As much as it can) when as no man demandeth of another, that which is not in his power to grant: To let passe the like Conduct giuen to Hierome of Prague, and Iohn Husse*
at

at the Councel of *Constance*, can they prooue that there was free liberty of speech granted, as it is in all publique Consultations? Was there open conference and dispute allowed about the controuersies of Religion? was the Scripture appointed to be Iudge, or the plea beeing against the Pope, ought the Pope to be plaintiffe and Iudge in his owne cause? I confesse, the Electors and Princes of *Germanie* being assembled at *New-burg*, in the Popes name, and by the Popes Legats were summoned to the Councel; but withall they returned this answer: *Mirare se, &c.* They wondred vpon what ground or reason, the Pope should be so bold.

Epist. Rerū
gest. lib.
Ferd. ann.
1561. apud
Scard.

Craken. p. 2
156.

bold, how he durst proclaime a Councell to them, and call them to Trent : And there they giue this reason for it ; Because it was neither Law, ull, nor agreeable to Diuine or Human equity , that the Pope should supply the place of a Iudge, when as both the dissention and ruine of the Church proceeded from himselfe. Thus if wee consider this Councels calling , it was by vsurpation, not of ancient right. If we respect the nature of it as it was Generall ; many Kings and Princes were so farre from allowing it, that they made protestation against it : if wee obserue the number of Bishops in their assemblie , when the greatest points of controuersie were hand-

handled and resolved, there were but fiftie three. If we looke vpon the free acceſſe, it was doubtfull, and limited to certaine conditions.

And laſtly, if we reſpect a free conference, *The Pope made knowne by his Legates, that the Iudges were tyed to him by oath; whereas the plea being againſt the Pope and his doctrine, he himſelfe ought not to bee Iudge.* I conceiue it was but a harſh proceeding, that how many, or how great ſoeuer the differences were concerning Religion, yet there could bee no diſpute, nor yet admittance to the Councell, but by an inforced proteſtation, & vowed obedience to the Pope and his doctrine; inſomuch,

X

their

Hiſtorie of
Trent. lib. 2
p. 126.

their owne *Thuanus* giues vs to vnderstand, that the fault was not in the Protestants; for notwithstanding they conceiued their Conduct was not safe, yet they came to the Councell, and desired the Popes Legat to haue liberty to dispute; and being made knowne, that the Protestants were ready to make good their confessions, which at that time they exhibited to the Councell; *The Trent Fathers were greatly offend'd, neither could the Protestants haue answer to their confessions, and therefore they desired leaue to be gone, which being easily granted them, they commended their cause to the Emperours Oratour, and so departed from the Councell.*

I will

Thua. hist.
Tom. 1. li. 9.
ann. 1552r

I will giue you a short & generall view of the actions in this Councell. *Andreas Dudishins* an Ambassadour, sent to this Councell, from the State and Clergy of *Hungarie*, a man highly fauoured by *Ferdinand*, and *Maximilian* the second, and a knowne Actor in this assembly, gines the substance of their proceedings in few words very remarkable, and worthy of al mens reading.

What good (saith he) *could be done in that Councell, which onely numbred, but neuer considered the weightinesse of any opinion; if either the cause or reason might haue made the encounter, or if a few assistants had but sided with vs, the day had beene ours, albeit the enemy*

Andr. Dudith. in Epist. ad Maximil. 2. Censuræ de Calice & Sacerdotum Coniugio.

was very strong : but, when an-
ly number fought the field, in
which wee fell short of them,
though our cause was neuer so
good, we could not come off with
victory : to euery one of vs
the Pope was able to oppose one
hundred of his owne; and if a
hundred seemed but a few, hee
could suddenly raise a thousand
and send them to helpe their
fellow Laborers : so that you
might dayly see seruile & poore
Bishops, for the most part young
men, and almost beardlessse, wa-
sted with lusts, hasten to Trent,
hyred and procured by the Pope
to speake as hee would haue
them, vnlearned men they were
and simple, but for their impu-
dencie and audacitie of much
vse : as soone as these had accesse
to the Popes flatterers, then did
ini-

iniquity reioyce to haue the upper hand, neither might any thing bee decreed, but what made for them, who made it their onely Religion, to maintaine their Popes power and ryot. One graue and learned man there was, which could not away with such basenesse; he as no sound Catholike, what with feare and threatnings, and what with intreaty, was brought by the Councell to allow that which in heart hee disavowed. In briefe, it came to that issue, by the dishonesty of them that were made and ordained for that purpose, that the Councell seemed to consist, not of Bishops, but of shadowes, not of men, but of Images, which like the statues of Dædalus, had no motion from themselves, but were

Bishop of
Granado.

carried upon other mens shoulders. The Bishops for the most part were byrelings, who like a paire of Countrey bagge-pipes, vnlesse they were still blowne, could make no musicke. The holy Ghost had not to doe with that Councell, wherein was nothing but worldly wisdomme, and that was wholly spent in propagating the Popes immoderate and shamefull Lordlinesse, from whom, as from another Delphos, they did wait for Oracles; and from him in a Carriers clokebag was the holy Ghost sent, of which they so much brag to sit at the sterne of their Councel: *enā, quod admodum ridiculum est*, which is most ridiculous, when there fell good store of raine, the holy Ghost could not come unto the
before

before the floods were abated: so it fell out, that the spirit was not carried upon the waters (as wee reade in Genesis) but besides them. O strange and monstrous madnesse, the Bishop like the people: No act or decree of theirs could be established, vnles the Pope were made the first Author of that Decree.

How truely this learned Bishop hath deciphered the state and condition of that Councell, I leaue to euery mans judgement, sure I am, whilst many there carried the businesse with craft and ambition, in those things which appertaine to Gods glory, there was more attributed to the Councell of man, then to the grace of God. Adde to these testi-

X 4 monies

*Rex publicè
in eo conuen-
to protesta-
tus se illud
neq; pro a-
cumenico,
neq; pro le-
gitimo ha-
bere, sed pro
privato cō-
uentu &c.
Innoc. Gent
Trid. Sess.
22. & Hist.
of Trent.
lib. 4. p. 319.
Engl.*

monies, the protestation of Francis the French King, who was so faire from approving the Decrees of the Councell, that hee openly proclaimed, that for his part he neither held it for a General, nor yet for a lawfull Councell, but for a private Conuenticle, assembled for the ends of some private men; and that neither hee nor his subiects were bound to obey it; and that hee would haue this his Protestation inrolled amongst the Decrees of that Councell. Adde to this the Protestation of all the Reformed Churches, and divers Christian Nations, who at this day vtterly disavow the Trent doctrine. Adde to this the protestation of the Ambassadour to Charles

Charles the fifth, who made his declaration in like manner: I *Iames Hurtado Mendoza*, in the name of the most mighty Prince my lord *Charles the Romane Emperour*, by his especiall commission, and in the name of the Empire, & all other his Realmes and Dominions, do protest, that the Legats and Bishops which are at *Bononia*, for the most part bound to your Holinesse, & wholly hanging upon your becke, haue no authority to make Lawes, in cause of Reformation of Religion and maners.

I forbear to speake more largely of the politike proceedings, and the doctrine of Faith created, and declared in this Councel; the former is accurately handled by the *History of Trent*,

X 5

and

*Illyr. in
Protest.
cont. Cene.
Trident.*

*The History
of Trent
published
An. 1629.*

Chemnitij
examen.
Conc. Trid.

*Multi Con-
cilia ritè
convocata
errasse le-
gimus Cu-
san. Con-
cord. Cath.
lib. 2. c. 3.
In fidei ac-
tionibus
errasse etiā
vniuersalia
sanctorum
Patrum
Concilia
comperi-
mus. Pig.
Hier. Eccle-
sib. 6. c. 13.
Panorm. de
Elect. & E-
lecti pote-
state & sig-
nificati.*

and the latter is fully confu-
ted by our learned *Chemni-
tius*; and as touching Cou-
cels in generall, let it suffice
wee haue the testimony of
Cardinal *Cusanus*; Many ple-
nary Councils rightly called,
haue erred, as we know by expe-
rience. Let it suffice their
own *Albertus Pigghius* giues
his assent with vs, that In
matters of Faith, Generall
Councils haue erred, as namely
the Council of *Ariminum*, the
second Council of *Ephesus* both
were generall, and both doe wit-
nesse, that Generall Councils
lawfully called may erre. Let
it suffice, *Panormitan*, their
chiefest Canonist and Pro-
ctor for Pope *Eugenius*, af-
firmeth plainly: A Council
may erre, as otherwise a Coun-
cell

cell hath erred, about marriage to be contracted betwixt the ravisher, and the ravished, and the saying of Hierom, as being of the sounder opinion, was afterwards preferred before the Decree of the Council. And to prevent that common objection of the Romanists, that the Church would faile in faith, if Councils should erre: he gives this full solution to the question. *Non obstat*: It hindreth us little, if it bee said, a Council cannot erre, because Christ prayed for his Church, that it should not faile. For though a Generall Council represent the whole uniuersall Church; yet to speake truely, the uniuersall is not there precisely, but by representation, because the uniuersall Church

con.

Idem Ibid.

Aug. lib. 2.
de Baptist.
contr. Do-
nat. c. 3.

consisteth of all the faithfull, and
this is the Church which cannot
erre; whereby it is not impossi-
ble, but the true faith of Christ
may continue in onely one per-
son. Therefore the Church is
not sayd to faile, nor to erre, if
the true faith remaine in any
one. And that no man might
presume to relie in matters
of faith, either upon Fathers
or Councils; S. Anstene de-
livers it for a safe and sure
rule; Whatsoever is found writ-
ten in Scriptures, may neither
be doubted nor disputed, whether
it be true or right: but the wri-
tings of Bishops may not onely
bee disputed, but corrected by
Bishops that are more learned
then themselves, or by Councils,
and Nationall Councils by ple-
nary or Generall, and each Ge-
nerall

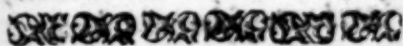
nerall Conncells may be amended by the latter.

My conclusion therefore shall be this, Since the true Acts and Canons of Councils, which make against the Supremacie, against Invocation of Saints, against Images, and the like, are adjudged spurious and counterfeit. On the contrary, since divers Canons and Decrees are diuised for advantage of their cause, and namely to proue their Reall presence, their Sacrament of Confirmation, their Sacrament of extreame Vnction, the Popes Supremacie, and the like, which authorities are meereley forged and counterfeit: since the *Bookes of Councils* being negligently kept.

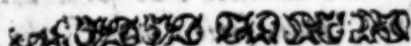
kept, doe abound with many errors, by the testimonies of our learned aduersaries, I say, to seeke for the knowledge of infallible Trueth, or to search for the soundnesse of true sa- uing faith in Generall, or Provinciall Councells, is but *Via Dubia*, a doubtfull and vncertaine way; it is *Via Deuia*, a wandring and By-way.

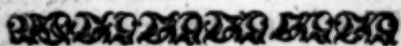
It resteth for our Aduer- saries last and best refuge, to flie to the Sanctuarie of their Church: for in trueth, whatsoever pretence is made of Scriptures, of Fathers, of Councells, yet if there bee sent out a *Melius inquirendum*, for the
Au-

Authour of their newe
 Creed, and Trent doctrine,
 they must returne a *Non*
est inuentus; and seeke
 him onely in the
 Church.



SECT.





S A C T. XVII.

In the Romane Church, which our Adversaries so highly extoll above the Scriptures, there is neither safetie, nor certaintie, whether they understand the Essentiall or Representative, or the Virtuall, or the Consistoriall Church.

Campion the Iesuite, who formerly made his claime to all Fathers and Councils, now in the name of the Church, insults against the Protestants in this manner : So soone as the Adversarie heard the Church named, bee waxed wan and pale. Indeed I confesse
it

*Audito nomine Ecclesie hostis expalluit.
Campion.
Rat. 3.*

it would terrifie a religious and sober minded man, to heare such dayly blasphemies vttered against the Maiestie of Gods word, and to sound out nothing but the honour and authority of the Church : who can but wax wan and pale out of pittie & charity, to heare the Church named, and see that she hath kept the name only and lost her wonted nature? who can but wax wan and pale, to see her spoyled and bereft of her Iewels & treasure of the sacred Scriptures, and retaine onely the caskets and boxes, (the bare name of a Church) where those Iewels lay? Looke vpon the best learned of the Roman Church, and tell me
if

*In altiori
genere (viz.)
in genere
causae effici-
entis atque
adeo aliqua
ex parte
formalis.*

Staple. Re-
lect. contro.
4. q. 4. ar. 3.
86. 9. 3. ar. 1.

&
In Relect.
princ. fid.
deg. cont.
4 q. 5.

*Eam Eccle-
sia autori-
tate effe-
quinet scrip-
turas quicq;
ipsae laxatis*

if they will not astonish a true beleeuing Christian, and make him change his countenance, to heare such odious comparifons, betwixt the Scriptures and the Church: *The Church* (saith Stapleton) is an infallible foundation of faith in a higher kind then the Scripture: for the Scripture is but a foundation in testimonie and matter to be beleued; but the Church is the efficient cause of Faith, and in some sort the very formall: nay more, if both of them bee properly considered, and compared together, the Church is a more noble subject then the Scripture: yea, the Church hath such authority, that shee may set at liberty, or scale vp the Scriptures them-
selues

selues : yea, saith Hosius, a man may speake it, in a good, a godly sense, the Scriptures are of no more account, without the authority of the Church, then Æsops fables.

Neither let this seeme strange that the Romanists insist principally vpon the authority of the Church: for he that shall looke back, and obserue how the sacred Scriptures are condemned of Obscuritie and insufficiencie; he that will consider how the holy Fathers are censured, and reiected by them, as counterfeite or erroneous; he that shall note the Decrees and Canon of Councells condemned as spurious, or superfluous; these things I say considered,

*et consignā.
disficultatē
et e Idem
Princip.
Anal.
Pro sensu
pieq; dici
potest se rīp-
turas si de-
stinentur
ecclesia au-
thoritate
non plurimū
loquā de
sopi fabulas
Hos. li 3 de
autho. sacr.
Scripturæ.*

*Dicitur pra-
cepto Christi
obediendum
esse primo
loco, deinde
ecclesia et fi-
aliter pra-
ceperit Ec-
clesia quam
Christus, non
Ecclesia sed
Christo obe-
diendum esse,
certè in hoc
est omnium
praesumpti-
onũ instans
quando iudi-
cant parti-
culares suũ
sensum in
divini pra-
cepti confor-
miorẽ quã
vniuersa
Ecclesia.
Nich. Cusa.
ad Proem.
Epist. 2.*

red it is no maruell our ad-
uersaries flie to the Ro-
mane Church, and for this
speciall cause advance the
name of the Church aboue
all. Cardinall *Cusanus*, by
way of obiection, puts the
question to the *Bohemians*,
whether they were better
obey the Word of God or
the Church: You say, wee
must first obey Christs Com-
mandements, and afterwards
the Church; and if the Church
command vs to doe otherwise
then Christ commandeth, wee
must obey Christ, and not the
Church. It is true, that the
Protestants rightly propose
that question, (which with-
out all question) cannot o-
therwise bee resolved: but
heare what answere hee
makes

makes them: Verily, herein standeth the beginning of all presumption, when particular men thinke their owne judgement to bee more agreeable to Gods commandements, then the iudgement of the Vniuersall Church: nay, hee puts the question further; perhaps you will say, How shall Christs commandements be changed by the authority of the Church, that they shall binde vs, when the Church shal thinke it good? I tell thee (saith hee) there is nothing to bee taken for Christs commandements, vlesse it bee so allowed of the Church: when the Church hath once changed her judgement, Gods judgement is likewise changed. Cardinall Hosius giues his consent with
Car-

*Nicetis forsitan quo
modo vincuntur praecepta Christi
auctoritate Ecclesiae, ut
tunc sint obligatoria
quando Ecclesia placuerit? Dico
nulla esse Christi praecepta nisi
qua per Ecclesiam pro
talis ac-
cepta sunt,
Mutato iudicio Ecclesiae, mutatū
est Dei iudicium Idem
Epist 3.*

*Quod Ec-
clesia docet
expressum
Dei verbum
est, et quod
contra sen-
sum et con-
sensum Ec-
clesia doce-
tur expres-
sum Diabo-
li verbum
est. Hof. de
expresso
verbo Dei.*

Cardinal *Cusanus*, and more plainly resolves the question in few words : *Wha: soeuer the Church teacheth, is the expresse word of God, and what-soeuer is taught against the sense and meaning of the Church, is the expresse word of the Deuill.*

I confesse the name of the Church is honourable, and her credit singular ; but that which stickes with me, and as I conceiue is worthy of all mens obseruation ; the name of the Church, which is so much magnified, and adored of all Romanists, and Romish Profelytes, I say, that Romane Church, is neither vnderstood by the ignorant what it is, neither is it resolved by the learned amongst them, in
cer-

certaine, what is properly meant & vnderstood by it.

First then, we must know as the Church hath many parts to act; so likewise the *Romanists* make her of foure seuerall sorts: The *Essentiall* Church, and this (saith *Belarmine*) is a company of men professing the same Christian Faith and Sacraments, and acknowledging the Bishop of Rome to bee the chiefe Pastor and Vicar of Christ upon the earth. The *Representative* Church; and this is an Assembly of Bishops in a Generall Councel, representing the whole bodie of the Church. The *Vertuall* Church; and this is the Bishop of Rome, who is said to bee the chiefe Pastor of the whole Church, and hath in himselfe
emi-

Eccllesia.

Essentialis.
Representa-
tiva.

Virtualis.
Consistorialis
Bel. de Ec-
cl. li. 3. c. 2

*Curia Ro-
mana.*

*Quero de
quâ Ecclesia
intelligat,
quod h'c di-
citur quod
non possit
errare Res.
Ipsa congrega-
tio fidelium
hic dicitur
Ecclesia.
Causa 24.
q. 1. c. A-
recta.*

eminently, and virtually both
truth and infallibility of iudg-
ment; and upon whom d' pen-
deth all that certainty of truth
which is found in the whole
Church. The Consistoriall
Church; and this consisteth
of the Pope and Cardinals,
and is termed by the Sorbo-
nists, *The Court of Rome*. Tou-
ching these severall accep-
tions of the Church, there
are severall and different o-
pinions. The Glosse vpon
Gratian puts the first questi-
on, and thus resolves it: I
would know what Church you
understand when you say, It
cannot erre. I answer, It is the
congregation of the faithfull,
that is here meant by the
Church. To the second,
Bellarmine replies: *A lawfull
Coun-*

Councell, by the most generall consent may bee most properly termed the Church. To the third, *Gretzerus* the Iesuite makes this confession: I deny not, but by the Church we understand the Bishop of Rome for the time being, who guides the Ship of the militant Church: and *Gregory de Valentia*; by the Church wee meane her Head, that is to say the *Romane Bishop* in whom resideth the full authoritie of the Church. To the fourth, *Marsilius Patavinus* gives his free assent: that the name of the Church is of great consequence amongst the moderne Writers, whose Ministers and Presidents are the Pope and Cardinalls, which now by use and custome haue at last obtained to bee called the
Y Church

Concilio legitimum omnium consensu maxime propriis diebus passis Ecclesia Bell. de Conc. et Eccles. l. 1. c. 18. Per Ecclesiam intelligimus Pontif. Romanum qui pro tempore Ecclesiam administratur, et Ecclesiam Papa interpretantur non abusus. Def. ca. 10. lib. 3. de verbo Dei. Greg. de Val. disp. Theol. T. 6. 1. disp. 1. q. &c. Apud modernos maxime im-

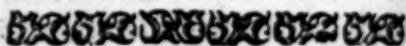
portat hee
 women Ec-
 clesia quē-
 admodum
 hac Ecclesia
 Rom. vrbis
 dudū obti-
 nuit cuius
 ministri et
 Praesidentes
 sunt Papa
 & Cardi-
 nales ipsius,
 qui tam ex
 usu quodam
 obtinuerūt
 dici Eccle-
 sia. Defens.
 pacis part.
 2. cap. 2.
 Cerem. l. 1.
 Sect. 8. c. 6.

Church: and of this Church the Pope himselfe hath made this declaration, Yee shall bee the Senatours of my citie, and like vnto Kings, the very hookes and staves of the world, upon whom the very doore of the Church Militant must bee turned and ruled. Now amidst these different opinions, it must needs seem questionable, to which of these Churches a poore ignorant soule (who desires fatisfaction in matters of Religion) should addresse himselfe: if hee require iudgement of the Essentiall Church, there is little comfort, and lesse assurance to be had from them, for they consist most of the ignorant and common people, and haue

haue chiefeft need of instruction themfelues: besides, it is impossible to know the iudgment of all Christians, (who make the vniuersall Church) in all or any particular poynts of Religion. If he appeale to Councells, their right calling is vncertaine, their Decrees and Canons are doubtfull, for many of them are adiudged by themfelues erroneous, many spurious and counterfet: If hee would consult with the Pope and Cardinals in their Consistorie, it is a iourney too costly and tedious; besides, it will appeare they are subiect vnto error.

It resteth then that we examine the infallibilitie of

particular Churches, and in particular that wee enquire whether the Roman church be that Church which wee are commanded to heare and obey, by the authoritie of the Scriptures.



SECT. XVIII.

The most common Plea of the Romanists drawne from the Infallibilitie, Authority, and Title of the Catholique Church, is proved to be false, vaine, and frivolous.

TO giue the Church of Rome her due, let vs take a briefe suruay of her first foundation, and let vs see what priuiledge

uiledge did anciētly belong vnto her, and what authoritie shee claimeſh at this day. Firſt, the Apoſtle S. *Paul* in his *Epistles* to the *Romans*, congratulates with them, and ſendeth them this greeting : *To all that bee in Rome, beloued of God, called to be Saints* : hee teſtifieth further with prayer & thankſgiuing, that *their Faith was ſpoken of throughout the whole world* : nay more, he makes an earneſt request to God, that he might ſee the members of that Church, and impart *Spiritual* gifts vnto them, to the ende they might bee eſtabliſhed. Theſe teſtimonies of the Apoſtle were ſpeciall Characters of an eminent & glorious Church

Rom. 1. 7.

Verſ. 8.

The church
at Babylon
elected.
2. Pet. 3. 13.

Verse 9.

(although in truth, there is not so much as this name of a Church giuen to the *ROMANS* in all the Scriptures, (vnlesse they will allow the *Church at Babylon* to bee the Church of Rome:) and heere was a probable assurance of continued stability and perseuerance of her Faith in all ages : but behold the same Apostle, which did so much glory in behalfe of their Catholique Faith, which gaue God thanks for them ; which, prayed for the continuance of that Faith : (*For God is my witnesse (saith hee) without ceasing I make mention of you alwayes in my Prayers.*) As if hee had fore-scene by the spirit of Prophecie,

phesie, they would glory in their owne worth and merits: shortly after, in his *eleuenth Chapter* of the same *Epistle*, giues them this speciall *Caueat*: *Bee not high minded, but feare*: and with all giues a speciall reason of that *Caueat*. *For if God spared not the naturall branches, take heed also lest hee spare not thee, behold therefore the bountifulnesse and severitie of God; towards them that haue fallen, severity; but towards thee goodnesse, if thou continue in his goodnesse; otherwise also thou shalt bee cut off.*

This doctrine of the *Apostle* doth trench so farre into the present state of the Church of Rome, that the *Rhemists* forbear their

Annotations vpon this place, for the truth is, these last words. *Thou also shalt bee cut off*, Doe plainly intimate, that the Church of Rome from the time of the Apostles had a possibilitie of falling, and consequently was but a particular Church: for so it befell the Church of *Ierusalem*, and much more (saith the *Apostle*) may it befall the Church of *Rome*.

Let vs compare the testimonies and promises in behalfe of the Roman church, with other particular and famous Churches in the time of the Apostles, and see whether those promises did more largely extend to the faith of the Roman

man Church, then to other Churches: S. Paul (writing to the *Thessalonians*, terming them by the name of *the Church*) gives this large testimonie in their behalfe: *From you sounded out the word of the Lord, not onely in Macedonia and Achaia, but your faith which is toward God is gone forth into all places, that wee have no need to speake any thing*: yea more, hee gives them a kinde of assurance for the perpetuitie of their faith; *The Lord is faithfull, and will establish you, and keepe you from all euill*: yet this Church is fallen away, and hath lost her first faith. The *Ephesians* are termed by the Apostle, *The Church of the living God, the Pillar & ground*

Thess. 1. 8.

2. Thess. 3.

1 Tim. 3.
15.

Ephes. 3.
14. 16.

1. Cor. 1. 2.

of truth. And for this Church the Apostle makes this confession: *I bow my knees unto the Father of our Lord Iesus Christ, that he would grant you according to the riches of his glory, to bee strengthened with might by his spirit in the inner man: yet we see this Church which was the ground and pillar of truth, and for which the Apostle earnestly prayed, is rased to the ground, and vitterly fallen from the truth. The Corinthians are tearmed by Saint. Paul, The Church of God called to bee Saints. And this Church is farther witnessed by the same Apost. that she was rich in all things through Christ, in all kinds of speech and knowledge, and that shee was not*
desfi-

destitute of any gift : yea, hee deliuers confidently in behalfe of that Church, that *God would establisb them vnto the end, even the day of the Lord Iesus Christ* : yet soone after, some of them denied the Resurrection, they fell from the truth, and are now subiect to the *Turke*. If then the Church of the *Thessalonians*, of the *Ephesians*, of the *Corinthians*, (touching the outward face, and visibilitie of locall Churches) if they are all fallen, notwithstanding such faire testimonies and large promises in their behalfe, (which also were accomplished in the Elect) what stabilitie could the Church of *Rome* promise to her selfe, which had
not

not so much as the name of a Church, but was threatened vpon the breach of a condition, that *shee also should bee cut off*? Whether the condition be broken or no, I will not heere dispute: but this I may safely say, If the Iewes being the Lords peculiar people, and the naturall branches, were broken off, how much more the Church of Rome, being but a wilde Oliue branch, might bee cut off from the faith of Christ? No doubt the Spirit of God foresaw, that the Romanist would glory in the name of the Church, and aduance that name aboue his word; and therefore the word of God gaue not so much as a name of

of a Church, nor promise of infallibility & perseuerance vnto it, but a speciall caueat to put them in mind *not to be high minded.* I say therefore to the Romanist, as S. Hierome sometimes said to Pammachius and Oceanus: *Thou who art a Maintainer of newe doctrine, whatsoeuer thou bee, I pray thee spare the Romane eares, spare the Faith that is commended by the Apostles mouth, why goest thou about now after 400 yeeres, (I may say 1400) to teach vs that Faith which wee before neuer knew? Why bringest thou forth that thing that Peter and Paul neuer uttered? Enuermore untill this day the Christian world hath bin without this Doctrine.*

But obserue the cunning
of

*Quisquis es
asseritor no-
vorum dog-
matu quaso
re ut parcas
Romanis
am. b. m.,
parcas fides
qua Apосто-
lico ore lau-
datur; cur
vest qua-
di ingentos
annos doce-
re nos uice-
ri, quod an-
tea nesciui-
mus, cur
proferis in
medium qd
Petri &
Pauli e-
dere nolue-
runt, usq;
ad hunc die
sive ista
doctrina
m. d. Chri-
stianum fuit
Hieron. ad
Pammach.
& Ocean
Tom. 2.*

of our Adversaries, they doe as much glory of the Apostles testimonie, (that the Romane Faith was published through the world) (as if the ancient, and the now Romane faith were all one:) And to prooue an infallible Succession in their doctrine, they pretend, that S. Cyprian, a blessed Martyr, did witnesse to the world, that the Romane Church could not erre, and consequently the Trent doctrine is the ancient faith of Christ and his Apostles.

S. Cyprian (saith M. Bishop) tells vs, that *Perfidiousnesse and falsehood in matters of Faith, can haue no accessse to the Church of Rome: so that by the Apostles confession,*
they

they challenge an eminent
Visibilitie, and by this
ancient Fathers testimonie,
they claime an assured sta-
bilitie in matters of Faith.
If these things were true,
I should craue pardon of
Cyprian, not to beleue
him, because the Apostle
teacheth mee to beleue
the contrary: but the truth
is, this Testimonie so often
alleadged by our Adversa-
ries, makes nothing for
their purpose; for if *Cyprian*
say that *Infidelitie cannot*
come to the Romans, whose
faith was praysed by the A-
postles mouth, then can none
of the people of Rome
erre, because the faith of
them all was praised by
the Apostles mouth: but
the

the truth is, this holy Father speakes not there of matters of faith, nor of the stabilitie of the Romane Church, (although most Romanists so translate it and apply it) but of the tumultuous and disorderly courses of certain lewd persons, who being censured by the Bishops of *Africa*, fled to the Bishop of Rome for protection of their cause, and therupon vpbraideth them, that they came to Rome with lyes and tales, which could finde no admittance, nor harbour there, when as they might wel vnderstand, that the Romans were men whose Faith was commended by the Apostle, *Et ad quos perfidia non potest habere acces-*

*Navigare
audent &
a schisma-
ticis et pro-
fanis lite-
ras ferre,
nec cogitare
eos esse Ro-
manos quo*

accessum : unto whom perfidi-
ousnesse could haue no accessse ;
that is, they would giue no
care to their perfidious and
calumnious suggestiōs. This
therefore, I must needs say,
is vnfaithfulnesse and perfidi-
ousnes in the Church of
Rome, wilfully to misapply
those things which make
nothing for them.

I proceed from the infal-
libilitie of the Church to
the authoritie of it, wherein
you shall likewise obserue,
the Romanists doe insist e-
specially vpon that knowne
confession of S. *Austen* : I
should not haue beleened the
Gospell, except the Authoritie
of the Church had mooued mee
therunto. But I pray, what
doe these words concerne
the

*rum fides
pradicanto
Apostolo
laudatus est,
ad quos per-
fidia nō po-
test habere
accessum
Cypr. lib. 1.
Epist. 3.*

*Ego vero
Evangelio
nō credērē
nisi me Ca-
tholica Ec-
clesia cōmo-
ueret au-
thoritas.
Aug. cont.
ep. fund. c. 5*

Canus loc.
Theol. lib.
2. cap. 8.

the Romane Church? why should they bee applied rather to the Romane, then to his owne Church in *Africa*, or to our Church in *England*? (for hee speakes not of any particular Church, but of the Church indefinitely.) Moreover, their owne *CANUS* professeth, that Saint *Austen* had to doe with a *Manichee*, who would haue a certaine Gospell of his owne admitted without further dispute: In this case (saith hee) Saint *Austen* puts the question: *What if you finde one, which doeth not beleene the Gospell? what motiue would you vse to such a one to bring him to your beliefe? I for my part (saith hee) should not haue beene brought*

brought to imbrace the Gospell, if the Churches authority had not swayed with mee. And from hence also Bishop *Cannus* drawes this sound conclusion. *The faith of the Gospell is not founded upon the authority of the Church.* This Exposition of their Romanist is agreeable to our beliefe: for wee professe, that the first outward motiue to bring men to the knowledge of the Scriptures, is the authority of Gods Church. If I beleene the Gospell (saith *Hooker*) yet is Reason of singular good use, for that it confirmeth me in this my beliefe the more: if I doe beleene as yet, neuerthelesse to bring me to the number of beleeuers, except reason did somewhat helpe, and were an instrument

Hooker Eccles. Polit. lib. 3.

ment which God doeth use to such purposes, what should it boot to dispute with Infidels and godlesse persons for their conversion and perswasion in that poynt.

Hee therefore that shall conclude from S. *Austens* doctrine, (which he professed in the name of an heretike) let him receiue his answer from the same Father, when he makes his confession as a true Catholike: By the mouth of God which is the truth, I know the Church of God which is partaker of the truth. But as it happeneth sometimes, that hee who hath fallen into the hands of an vnskilfull Physician, is loath afterwards to commit himselfe euen to a good one:

*Ex veritate
tu ore ag-
nosco Eccle-
siam parti-
cipem veri-
tatis.*

*Aug. in
Plal. 57.*

one: So was it in the state of my soule (saith Austen) which could not bee healed by beleeu-
 ing, and for feare of belceuing
 false things, it refused to bee cu-
 red by true ones. And in the
 Chapter following, whilest
 hee was yet a Manichee, hee
 makes this humble confes-
 sion: *Thou, Lord, didst per-
 swade mee thus; I say not that
 they were blameable who belee-
 ued thy Bookes, which thou hast
 grounded by such authoritie
 throughout almost all the nati-
 ons of the earth, but that they
 indeed were blameable who be-
 leeued them not; and that no
 care was to bee giuen to any, if
 peradventure they should say to
 mee: How dost thou know that
 these Bookes were imparted to
 mankind by the Spirit of that*
 one

Aug. lib. 6.
 Confess.
 cap. 4.

Idem. Con-
 fess. l. 6. c. 5.

one God, who is true in himselfe, and most true, when hee speaketh to vs; for that is the very thing it selfe, which is especially to be beleued. Thus S. *Austen* the Catholique, interprets *Austen* the Heretique: After his conversion to the trueth, the blessed Spirit did perswade him, that there was no care to be giuen to those men which made such doubts and questions (as are daily made in the Church of Rome) viz. *How doe you know the Scriptures to be the Word of God?* but as the *Samaritans* beleued that Christ was the promised Sauour vpon the report of a woman, yet afterwards when they heard him themselves they

they professed they beleeued him for his owne sake, and not for the womans report : So likewise this holy Father, first conferred with flesh and blood, as the most knowne & familiar meanes to introduce a sauing knowledge ; but after hee had receiued the Spirit and word of trueth, hee, like the *Samaritans*, beleeued the Gospel, not for the Churches sake but for Christs owne authoritie, and his Gospels sake.

It is the Diuine saying of *Saint Ambrose* : How shamefull a thing is it to giue credit to mans witnessses in mans behalfe, and yet not to credit the Oracles of God vpon his owne Testimony, in our behalfe ?

Ambr.de
Abrah.
Patr.lib. 4.
c.3. in fine.

The

The Authoritie of the
 “ Church is rightly compa-
 “ red to a Key, which ope-
 “ neth the dore of entrance
 “ into the knowledge of the
 “ Scripture : now when a
 “ man hath entred & view-
 “ ed the house, and by view-
 “ ing it, likes it, and vpon
 “ liking, resolves vnchange-
 “ ably to dwell there ; hee
 “ doeth not set vp his reso-
 “ lution vpon the key that
 “ let him in, but vpon the
 “ goodnesse and commodi-
 “ ousnes which hee sees in
 “ the house. I omit diuers
 Expositions of the learned
 Romanists, touching this
 saying of *Austen*: *Durand*,
Driedo, and *Gerson* tells vs,
 That those words of *S. Au-*
sten had relation to the *Pri-*
mitive

Durand, li.
 3. Dist. 24.
 q. 1. *Driedo*, c. *Eccl.*
Script. &
dogm. l. 4.
 c. 4. *Gers.* de
vita spir. A-
nimæ. lect.
 2. *Corol.* 7.

mitiue Church, which bo th
saw Christs person, and his
miracles, and heard his do-
ctrine. Aquinas saith, that S.
Austen spake of the Church as
an ouerruling cause, but not as a
foundation of faith. And for
a conclusion of this poynt;
The mind of the faithfull
beleeuers doth not rest in the
judgement of the Church:
for (saith Stapleton) Although
the Church by reason of her
Ministrie and Mastership re-
ceiued of God, doth cause vs to
beleene, yet the reason where-
fore we beleene, is not the
Church, but God speaking with-
in vs, and witnessing his truth
vnto vs by his holy Spirit.
Thus briefly touching the
authority of the Church:
now I proceed to our ad-
Z uersa-

*Augustinus
de Ecclesia
vs causa
proponente,
non vt fun-
damento fi-
dei loquitur
Aquinas in
2.2. quest.
2. art. 7.
Staple lib. 3.
de author.
Scrip. c. 12.*

*Sola Eccle-
sia Romana
est, suba-
rens multi-
tudo Eccle-
siae Catho-
licae, &c.
Lest. in
Const. t.
Consid. 6.*

*Toto orbe
diffusa.
Aug. de ru-
dib. Ca-
tech. c. 20
Maiores
nostri Ca-
tholicam vo-
cavit
ut ex ipso
nomine o-
stenderent
quod per to-
tum est.
Aug. de V-
nit. Eccles.
cap. 2.*

uersaries claime touching
the Vniuersalitie of it.

Lestius the Iesuite tells vs,
The Church of Rome, and that
Church only and the multitude
adhering to it, is the Catholique
Church, the Religion of this
Church is Catholique, the faith
is Catholique, the doctrine is
Catholique, and their followers
are tearmed Catholiks. What
is properly vnderstood by
the Catholike Church, *S. Austen*
deliues in these
words, *Non hac, aut illa*, It
is not this Church, or that
Church, but the Church di-
persed throughout the whole
world: and from hence, Our
Ancestors named the Church
Catholike, that by that name
they might demonstrate the V-
niuersall. If then the Church
of

of Rome can prooue their Church Vniuersall, there would be an end of all controversies. for we professe our selues to bee members of the Vniuersall Church, wee say that Church can neither erre totally nor finally; and wee willingly grant, that *out of that Church there is no saluation.* But certainly this last Tenet doth strongly evince, that the Roman Church is not Vniuersall, for Saint *Stephen*, and *S. Iames*, and others suffered Martyrdome, and were saued in the Church of *Hierusalem*, and in the Church of *Antioch*, before the Church of *Rome* was euer heard of; and they were all members of the Vniuersall

Z 2 Church

Church. But let the Church of Rome claime what title or prerogatiue she list, shee is in danger to fall vpon a Rocke: for if shee confesse that shee is a particular Church, she stands subiect vnto errour; if shee assume the title of Vniuersall, she is altogether invisible: for *Vniuersale sentitur non videtur: That which is Vniuersall, is vnderstood, not seene.* It is the Article of our Creed: *I beleene the Catholique Church:* and, *that is truly sayd to bee beleued which is innisible,* saith *Gregorie.* And that the world may know the Romanists are *Nominals*, such as vaunt of the name of Catholikes, as the *Donatists* did in the Primitiue Church, when they

Hoc veraciter dicitur creditur quod non valet videri. Greg. Dial. 4. c. 4.

they want the nature of the thing it selfe, their owne *Waldensis*, who well vnderstood how to make a difference betwixt the particular Roman, and the Vniuersal Catholike Church, tels vs: *The Church whose faith neuer faileth, according to the promise made to Peter, is not any particular Church, as the Church of Africa, nor the particular Romane Church, but the Vniuersall Church not gathered together in a Generall Councell, which hath sometimes erred; but it is the Catholique Church dispersed through the whole world, from the Baptisme of Christ vnto our times, which doth hold and maintaine the true Faith, and faithfull testimony of Iesus.* Neither was

Wald de
doctr. Fidei
lib. 2. art. 2.
cap. 19.

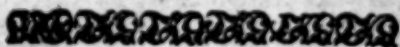
*Quænam;
facultate
Romana
Eccles. præ-
dicta sit, uni-
uersale Ec-
clesia infe-
rior sit.
Concil. Fe-
rar. Sess. 10.*

*Ecclesia Ro-
mana non
est uniuersa,
sed est de
universalitate
corporis
mystici.
Concil. Ba-
sil. in Ap-
pendice.*

this the particular opinion of one private man, but many Bishops and learned Doctors did professe publicly in the Councell of *Ferara*: With whatsoeuer power the Church of Rome is indued, yet it is inferior to the *Vniuersall Church*. And if wee require a cloud of witnesses, behold both Princes and Cardinals, and Bishops in the great Councell of *Basil*, resolved and declared; That the Church of Rome is not *Vniuersall*, but a part of that *Vniuersall mystical body of Christ*, as appeareth by *Gregorie*: Therefore for as much as it is a member of the sayd body, it is not, neither can it bee the Head of the same body, since there is a difference betwixt Head and members

Thus

Thus if wee looke for Infallibility, it is not found in the Romane Church: If wee looke for the Authoritie of the Church, it is inferiour to the Scriptures, vnlesse they say, the Scripture is vnder the Church, as some say the Sunne is vnder a cloud, when it is aboue it. If we looke for Vniuersallitie, the Romane Church is but a member, & no sound member of the Vniuersall. Let vs therefore examine in particular, where, or in whom we shall finde this Church, which doeth assume those great and glorious Titles to her selfe.



S E C T. XIX.

The Church which our Aduersaries so much magnifie amongst themselves, is finally resolved into the Pope, whom they make both the Husband and the Spouse, the Head and the Body of the Church.

math. 18.

17.

S Aint *Matthew* tels vs, that our Saviour *Christ* gaue charge to Saint *Peter*, as well as to the rest of his Disciples, that if any dissention did happen which they could not well reconcile among themselves, they should tell the Church. If Saint *Peter* himselfe was commaunded to tell the Church.

Church, and the Pope bee
 S. *Peters* Successor, it would
 somewhat trouble a doubt-
 ful Recusant, how to vnder-
 stand and beleue the Pope
 for the Church: for if *Christ*
 had taken *Peter* for the
 Church, it is not probable,
 he would haue bid him tell
 the Church; for that had
 beene all one as to bid the
 Church, tell the Church:
 Yes, (saith *Bellarmino*) the
 Pope ought to tell it to the
 Church, that is, to himselfe. I
 take not vpon me to answer
 this learned Cardinall, but
 I dare avow, that this Ex-
 position of Scripture is not
 according to the Article of
 his faith, with the vniforme
 consent of Fathers: How-
 beit, by this solution of *Dic*

*Postremo
 dicere Ec-
 clesiam, id est
 sibi ipsi Bel-
 de Concil.
 author. lib.
 2. cap. 19.*

Ecclesia, wee are informed where, and in whom wee may finde the Romane Church.

Gretzerus the Iesuite puts the question touching the Pope, and returnes his answer in this manner: *Tu* sayest they interpret the Church (the Pope;) I grant it, what then? yet wee may doubt of his sentence: for how can wee bee certaine that he erres not? Yes (saith hee) from these sayings, I will giue thee the keyes, &c. The gates of Hell shall not preuaile, &c. Whatsoever thou bindest, shall bee bound. &c. But who shall iudge of the sense of these places? how shall I know those things are spoken of the Pope? From Ecclesiasticall Tradition, from the consent of

*Ad tertio
interpretā-
tur Eccle-
siam Papā
non abusu,
quid tum?
Gretz. def.
c. 10. l. 31. de
verbo Dei.*

our

our Elders, from the Suffrage of all Antiquitie, from the Text it selfe, if there be brought no p[er]verse or preiudicate opinion against it: to conclude, whether thou wilt or no (thou shalt beleeue it) from the Popes owne Sentence and determination. To this Church then lyeth an appeale from Scriptures, from Councils, from the Essentiall Church; and for that cause Cardinal Bellarmine proclaimes it as the Popes Champion, *Nos defendimus*, Wee maintaine that the Pope is simply and absolutely above the Vniuersall Church, and above Generall Conncells: and as great men sometimes loue to bee soothed vp in their greatnesse, and are led with opinion of their Parasites,

Bellar. de
Concil. au-
thor lib. . .
cap. 17.

Persuaserunt Pontificibus quod omnia possumus, et sic quod facerent quicquid libere, etiam illicita, et sine plura Deo Zabarella.

sites, to beleue that for a trueth, which is but a suggestion of falsehood: so it came to passe touching the Popes power in these latter dayes; they did so much attribute to his Authoritie, and Infalibilitie derived from *Peter*, that Cardinall *Zabarella* rightly obserued, and ingenuously confessed; *They haue made the Popes beleene, that they might doe all things whatsoever they listed, yea notwithstanding they were things unlawfull: and thus (saith he) they haue made him more then God.* Bishop *Begnius* in the last Councell of *Lateran*, speaking to Pope *Leo*, cryes out in admiration of his Holinesse. *Ecce venit Leo: Behold, here cometh*

meth a Lyon of the Tribe of
Iuda, the roote of David, behold
hee hath raised up a Saviour,
which shall deliuer the people
of God from the hand of the de-
stroyer. Thou art hee, O most
blessed Leo, whom we haue ex-
pected as a Saviour, take up thy
sword and buckler, and arise in
our defence. And thus by de-
grees, first *Vox populi*, the
common people, by admiri-
ng his greatnesse, then Br-
shops & Cardinals by their
flattering suggestions, haue
at last ascribed infallibilitie
of Iudgement to his Au-
thoritie, (which I am verily
perswaded neuer Pope did
beleue in himselfe) and
hereby they haue advanced
him; aboue Fathers, aboue
Coucels, aboue the church;
and

*Te Leo bea-
tissime sal-
uatore ex-
pectatissimum
approbando
scutum &c
Cencil. La-
ter. 5. Sess. 6
in orat.
Begn. ad
Leon. 10.*

Beard. Mot.
6.

*Quicūq; nō
instituitur
doctrina Ro-
mana eccle-
sia ac Ro-
mani Pon-
tificis, tan-
quā Regula
fidei infalli-
bilis, a quā
etiam sacra
Scriptura
robur tra-
hit et au-
thoritatem,*

and now at last made him the whole Church, inso-
much that some of his own
side are not ashamed to pro-
fesse, that the Pope may dis-
pense against the Apostles, yea,
against the new Testament up-
on good cause, and also against
all the precepts of the Old. Syl-
vester Prierias, Master of the
Popes palace goeth further,
he giues vs to vnderstand,
that the authoritie of the Ro-
man Church, and of the Bishop
of Rome, is greater (then the
authority of Gods Word)
and therupon he concludes,
Whosoener leaneth not to the
doctrinie of the Roman Church,
and of the Bishop of Rome, as
vnto the infallible Rule of faith
of which Doctrinie the holy
Scripture taketh force and au-
thoritie

thoritie, he is an hereticke. And for a further confirmation of this beleefe, Gretzerus the Iesuite makes this conclusion: Wee doe receiue and reuerence that onely for the Word of God, which the Pope as Supreme Master of the Christians, and Iudge of all controversies, doeth determine in the Chaire of Peter. Now if it happen that some Proselyte of a tender conscience, should make some scruple, whether the Pope ought to be heard and obeyed, when hee is a murderer, a Sorcerer, and a wilfull subuerter of the truth, (as some Popes haue bin) *Hofius* their Doctor, wiseth them not to trouble themselves with such idle curiosities. God will ne-

hæreticum est.

To 1. opp.
Lutheri
fol. 14. B.

*Id solum
pro verbo
Des venera-
mur ac sus-
cipimus, qd
noluit Pon-
tiffex ex Ca-
thedra Pe-
tri. Ege.*

Dei. c. 1. 11.
de Verbo
Dei. p 16.

*Indus ne sit
an Petrus.*

uer

an Pantus
Denu attē-
di non vult,
sed solū hoc
qd sedet in
Cathedra
Petri... de
cuius ore le-
gem requi-
rere suffi-
es. Hoc so-
lū spectari
vult. Hof.
in Confess.
Petri coui-
ca. ca. 29.

Sed autem
Papa erra-
ret praecep-
tando vitia
nol prohibe-

ner haue thee consider (saith
he) whether the Pope be a Iu-
das, or a Peter, or a Paul; it is
sufficient only that he sitteth in
Peters chaire, that bee is an
Apostle, that he is Christs Am-
bassadour, that he is the Angell
of the Lord of Hostes, from
whose mouth thou art comman-
ded to require the Law. This
thing onely Christ would haue
thee to consider. Againe, ad-
mit a Councel, a whole con-
gregation of men should
make a doubt whether the
Pope may erre, and by rea-
son of that scruple, would
not readily obey him: Car-
dinall Bellarmine by way of
preuention, giues them this
lesson: If the Pope should so
farre forth erre, as to command
vices, and forbid vertues, the
Church

Church were bound to beleene that vices are good, and vertues are euill, vnlesse she will sinne against her owne conscience. Here is an implicite faith commanded; let the Popes doctrine bee true or false, if the Romanists will resigne vp their senses and vnderstanding to this Veruall Church, (which is the Pope) they shall haue a Priest & Cardinall for their Tutors; but by their leaue, they may make shipwracke of their faith, by being their Disciples. I proceed from an implicite faith to a blind obedience; and therein I will giue you a remarkable example from another Schooleman, who about all things doeth honour and com-

benda virtutes, teneatur Ecclesia credere vicia esse bona, et virtutes malas nisi veles contra conscientiam peccare. Bell. de Pont. li. 4. c. 5.

Laurent.
disertatio.
Theolog.
pag. 3.

commend a blind obedience to the Church (that is, to the Pope.) *Gregory de Valentia* tells vs of an Italian Merchant of *Placentia*, who reasoned and resolved with himselfe in this manner: *I hold it is better to professe the Romane Religion, then the Lutheran; First, because I can briefly learne the Roman faith: for if I say what the Pope sayes, and denie what the Pope denies, and if he speake, and I hearken vnto him, this alone is sufficient for mee: but if I should bee a Lutheran, I must learne a Catechisme, I must search the Scriptures, which in truth I cannot intend, when I must look after the Ships of Italy, and my Merchandise beyond the Seas. You haue heard the reason why*

why this Layman did dislike the Protestants Religion, and what was the rule of his Roman faith; now heare what judgement this learned Schooleman giues concerning this Merchant; *Deū nihil habiturum* : God (saith he) *will haue nothing to lay to the charge of this man at the dreadfull day of Indgements.* To say nothing of this presumption, I pray God that *Pagans & Infidels* who knew not Christ, arise not vp in Iudgment against them that teach such Doctrine : for whereas all men by the Apostles rule, *should be ready to giue an account of their Faith,* and must be judged by the Word of God; this man by not knowing the Scriptures

nor

D. 40. 31
Papa in
Annot.

nor the Articles of his faith, but onely for intending his Merchandise, with a blind obedience, and an implicate faith, shall be free both from guilt and punishment: and no doubt, from this generall beliefe, of the Popes authoritie, and infallibilitie, the saying of Pope Boniface, is verified: *Men doe with such reverence respect the Apostolicall See of Rome, that they rather desire to know the ancient Institution of Christian Religion from the Popes owne mouth, then from the holy Scriptures; and they onely inquire what is his pleasure, and accordingly they order their life and conversation.*

He therefore that will appeale to the Bishop of Rome,

to

to *Rome* let him goe; but woe to the Recusants of *England* & other countreys remote from *Rome*, which cannot heare the Church, being so farre distant from him: nay, woe to them at *Rome*, that liue in his Sea; for how can they heare him if hee neuer preacheth? But withall, most miserable is the condition of the hearer, notwithstanding hee should preach: for his owne Cardinall assures vs, that if his Holinesse teach not the whole Church, *hee is in as much possibilitie to erre, as Innocent the eight was when hee permitted the Norwegians to celebrate the Eucharist without wine.* Thus from the multitude of beleeuers, which
is

Bell. lib. 4.

de Rom.

Pont. lib.

4. cap. 14.

h. m. g.

5. 21.

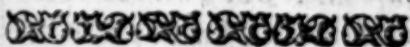
is the *Essentiall* Church, we are sent to the Councell, from the Councell, which is the *Representative* Church, wee are sent to the Pope, which is the *Virtuall*, and now at length being arriued at the Popes Consistory, his Cardinall giues vs to vnderstand, that a man may returne happily as wise as hee went, but withall intimates vnto vs, that there are no Oracles, no infallible doctrine to bee learned from his mouth, vnlesse he will first declare by publike decree, that hee intends to preach to the Vniuersall Church. Besides, how the Vicar of Christ should bee the Spouse of Christ, how a particular member of the Church

Church should become an Vniuersall Head of the Church : how *Papa* , the Pope , anciently a Father, should become the Church, which is alwayes a Mother, it is a mysterie vnsearchable, & past finding out : for sure I am, if the Pope be the Church , let them pretend whomsoever they will for their Father, they can haue no Church, except Pope *Ioane* for their Mother.

It remaineth then, that in the next place wee examine the certaintie of that faith, which must be learned from the Pope : for if the Pope haue not Infallibilitie of Iudgement, then is hee not that rule of faith, then is hee not that Church, which is the

the pillar and ground of truth, and consequently miserable is the condition of those poore Christians, that relie vpon his opinion, as vpon the infallible Doctrin of the Church; and first I will proceed to the Popes Succession in doctrine and person, & compare the doctrine of the ancient Bishops of Rome, with the Popes of these latter times, that thereby wee may discern, whether the Popes infallibilitie bee priuiledged by his Chaire, or whether the ancient Roman faith bee successiue ly deriued from the ancient Bishops of Rome, to the Popes of these latter ages.

SECT.



SECT. XX.

The Church which is finally resolved into the Pope, wants both Personall and Doctrinall Succession, as appears by severall instances and exceptions, both in matters of fact, and matters of faith.

Hosius the Romanist tels vs for certaine, that if we reckon all the Popes that euer were from Peter untill Iulius the third, there neuer sate in his Chaire any Arrian, any Donatist, any Pelagian, or any other that professed any manner of Heresie. The reason of this as I conceiue is deliuered by Card.

Hos. in
Confess.
Petricou.
cap. 29.

A a

Cusa-

*Veritas ad-
heret Ca-
thedra, uni-
uersa ca-
tholica Ec-
clesia ad
Petri ca-
thedra con-
globata à
Christo nū-
quam rece-
dit. Cusan.
ad Bonem.
Epist. 2.*

*Cusanus : The truesh cleaueth
fast to Peters Chaire ; the whole
vniuersall Catholike Church is
roled up to Peters chaire, & shal
neuer depart from Christ. I will
not take vpon mee to exa-
mine the Pope, in what Of-
fice, in what religiō, in what
piece of his life he hath suc-
ceeded Peter : but that you
may know, (howsoever the
Popes faith is annexed to
the Chaire) hee hath erred,
and is subiect to error as he
is Pope, I will compare the
doctrine of the ancient Bi-
shops of Rome, with the
faith of the later Popes, and
the later Popes Decrees and
definitive Sentences, with
their flat contradictions, and
contrary Decrees amongst
themselues, whereby it shall*

ap

appeare, that the later Popes haue not onely erred in disclaiming the decrees of their Predecessours, but haue digressed wholly from the ancient Roman Bishops, both in faith and manners, and withall they want that Infallibilitie, that personall, and doctrinall Succession, which they so much magnifie amongst themselves.

Anacletus Bishop of Rome in the yere 103, decreed, that after Consecration, all present should communicate, or else be thrust out of the Church, for so (saith hee) the Apostles did set downe, and the holy Church of Rome obserueth. On the contrary, at this day it is made lawfull for the Priests to receiue alone, the people

A a 2 onely

Gratian. de
Consecrat.
Dist. 2. Per.
acta.

Conc. Trid.
Canon. 8.
Sess. 22.

Leo Epist.
81.

onely gazing and looking on; and withall Pope *Innius* the fourth hath decreed in the Councell of *Trent*: If any shall say, that Masses, in which the Priest alone doth communicate, are unlawfull, and therefore ought to bee abrogated, let him be accursed.

Leo the Great, Bishop of Rome in the yeere 440, speaks of the death of Martyrs in this maner: Although the death of many Saints hath bin pretious in the Lords sight, yet the death of no Innocent person hath beene the propitiation for the world, that the righteous receined crownes, but gane none, that of the fortitude of the faithfull, haue grown examples of patience, not gifts of righteousness: that their deaths as they

they were severall persons, were severall to euery of themselves, and that none of them by his death, paid the debt of any other man; because it is only our Lord Iesus Christ, in whom all were crucified, all dead, all buried, all raised againe from the dead.

On the contrary, Pope Pius the 5, and Gregorie the 13, both condemned, (saith Bellarmine) the Diuines of Covaine, and others, who defended, that the sufferings of the Saints, cannot bee true satisfactions, but that our punishments are remitted onely by the personall satisfactions of Christ. Nay more (saith he) If the sufferings of Saints may not bee applied to vs, to free vs from the punishment due for our sinnes, lest they should seeme

*Hac opinio
reprobata
est à Pio 5.
Pontifice,
et à Grego-
rio 13. Bel-
de Indul.
lib. 1 c. 40,*

Idem. ibid.
Resp.

to bee our Redeemers, then certainly wee our selues cannot redeeme those punishments by our owne labours, lest we also should seeme to be our owne Redeemers. But Pope Iulius the fourth, and the Councell of Trent, (saith the Cardinall) most plainly teach the contrary.

Gelas. cont.
Eutyech. &
Nest.

Gelasius Bishop of Rome, in the yeere, 492 professeth, and declareth for an Article of his beliefe: *In the Sacrament is celebrated an Image, or semblance of the body and blood of Christ. And there ceaseth not to bee the substance or nature of bread and wine.* On the contrary, Pope Innocentius the Third, decreed it for an Article of faith in the Councell of Lateran, with a *Firmiter credimus: Wee stedfastly*

ly beleene, that the body and blood of Christ are truly contained in the Sacrament of the Altar, the bread being transubstantiated into his body, and wine into his blood, by the divine power.

Touching the Communion in both kinds, the same *Gelasius* proclaimed to the communicants of his time: *Either let them receive the whole Sacrament, or let them bee drinen from the whole: for the diuiding of one and the same Sacrament, cannot be done without great sacriledge.* On the contrary, in this latter age, Pope *Martin* the Fifth, hath decreed it with the consent of a whole Council: *If any shall obstinately maintaine, that it is unlawfull*

Lib. 1. De
cret. tit. 1. c.
Firmiter
credimus.

Aut inte-
gra Sacra-
menta per-
cipiant, aut
ab integris
arceantur.
Gelas. de
Consecr.
Dist. 3. Co-
perimus. §.

Cone. Con-
stant. Sess.
13.

or erroneous, to receive in one kind, bee ought to bee punished, and drinen out as an Heretick.

Gregorie the Great, Bishop of Rome, about the yeere 600, publisheth his instruction for the people touching Images: *Let the children of the Church now dispersed, be called together, and taught by the Testimonies of the Scriptures, that nothing made with hands may be worshipped. And withall concludes: If any will make Images, forbid them not; but by all meanes let him avoyd the adoration of them. On the contrary, in this later age Pope Pius the fourth declares it for an Article of Faith: I most firmly auouch, that the Images of Christ, and the Mother of God alwayes a Virgin,*

Greg. Epist.
lib. 9. ep. 9.

Bulla Pii.
4. Art. 9.

Virgin, and other Saints, are to be had and retained, and that due honour and veneration is to be given to their Images. Again, touching the use and sufficiency of the Scripture, touching the Reall presence, Private Masse, Communion in both kinds, Merite of workes, the Popes Supremacie, and the like: Gregory is flatly opposite to the Popes of these later times. And that you may yet further heare, that the Popes haue no Infallibility in their Determinations and Decrees, you shall find likewise, that the later Popes doe not onely vary from the Faith of the Ancients, but also differ amongst themselves, & contradict each other in many

See Sect.

13.

substantiall poynts of their owne doctrine.

Pope *Celestine* the Third, in the yere 1191, published a Decree, that of married persons, if one fall into Heresie, the Marriage is dissolved, and the Catholike partie is free to marrie againe. Neither (saith *Alphonsus*) was this error of *Celestine* such as ought to bee imputed to negligence alone, that wee may say, hee erred as a priuate man, not as Pope: for this definition of *Celestine* was extant in the Decretals which I my selfe have seene and read. On the contrary, Pope *Innocentius* the Third, his immediate Successor decided the case, and confessed that one of his Predecessors, (which saith the Glosse, was *Celestine*)

Alph. ad-
uers. heres.

lib. 3. c. 4. § 1.

cap. Inuadit

de consensu

et fidelium

et quia ibi no-

tatur in m

edit. Junij

Paris: 1618.

pag. 624.

de deo cap.

quant. 7.

Extra de Bi-

uatijs.

stine) had decreed otherwise,
whose resolution was in the olde
Decretals, and it was enill that
Calestine said.

Pope Gregorie the Ninth,
in the yeere 1227, proclai-
meth it to the world, *The*
not knowing the Scriptures,
by the testimonie of truth it
selfe, is the occasion of errors,
and therefore it is expedient
for all men to reade or heare the
same. On the contrary, Pope
Clement the Eighth, forbids
all the common people, yea
and *Regulars* also, to reade
or retaine any vulgar Tran-
slation of the Scriptures,
without licence of their Bi-
shop, or Inquisitor: and
there hee giues the reason
flatly opposite to the Tenet
of his predecessor: *Because*
the

Decret l. 4.
tit. 19. ca. 7.
u Prede-
cessor.

Greg. Ep.
ad Geru.
Archiep.
Constant.
apud M.
Parisi in
Hen. 3.

Azor. Inst.
Moral. part
1. l. 8. c. 16.

the common use of Scripture is found by experience to bee rather hurtfull then profitable.

Sexti Decr.
lib. 3. tit.
22. cap.
Exiit. a.
Porro.

Pope Nicholas the fourth, in the yeere, 1288, declared in his Decretall, that To renounce the proprietic of all things, not in spec. all onely, but in common also, is meritorious and holy, which Christ taught by Word, and confirmed by Example, and the first Founders of the Militant Church deriued to others by patterne of their Doctrine and Life: On the contrary, his Successor Iohn the 22. published and declared, that It is Hereticall, to affirme, that Christ and his Apostles had nothing in speciall, nor in common.

Extrauag.
Iohn 22.
tit. 14. c. 4.

Pope Nicholas the fifth, in the

the yeere, 1413, in the grand Councell of *Constance* decreed the *Councell about the Pope* : Pope *Eugenius the fourth*, his immediate Successor, condemned that Session, & declared the Pope to be about a Councell. And that which is most remarkable, those *Romanists* which condemne the Translation of our Bible (as if the latter Translation did contradict the former) shall finde, that Pope *Sixtus Quintus* published in the yeere 1590, and commanded to be read and followed vpon such paines as are mentioned in his *Breve*; within two yeeres after was reiected by his Successor Pope *Clement the 8th* as a Translation erroneous,

The first Bible was printed at Rome, 1590. the second, 1592.

D. James his Apol. of Bellum Papale p. 27.

*Ad priuatum
Pontificatum
sequentes
Pontifices
aut infringunt,
aut omnino tol-
lunt Nihil
enim aliud
illis Pontifi-
cibus cogita-
batur, quam
ut nomen et
dignitatem
maiorum suo-
rum extin-
guerent.*
Plat. in
Stephan. 6.
& in Ro-
mano.

ous, and opposite to the Truth. And thus saith Platina, the latter Popes, either violat, or utterly repeale the Decrees of their Predecessors: For the little pette Popes had no other study to busie them- selves withall, but onely to de- face the name, and dignitie of the former Popes.

First then, wee may obserue, that the ancient Bi- shops of Rome, published and declared the same faith and doctrine, which the Protestants teach in the fundamentall poynts at this day. They commanded Priests and people to com- municate together, contra- ry to the doctrine of private Masses: they taught, that the Sacrament was a sem- blance

blance of Christs body, and that the substance of bread did remaine after consecration, contrary to the Faith of Transubstantiation: they commanded the cup to bee giuen to the lay people, which the later Popes forbid at this day: They condemned the Worship of Images, Merit of works, and the Popes Supremacie; all which doctrines are receiued by the later Popes and Councils, and decreed with *Anathema's*, to bee beleeued as Articles of faith.

Thus wee see *the house diuided against it selfe*, the later Popes repealing the A^ct^s of the former, and both contradicting each other. Now how the house should stand

*Hec domus
antiqua
quâ dispari
dominare
Domino.*

Reuel. 17.
5.

which is diuided against it selfe; how the Pope should be the Rule of faith, and yet dissent from the faith of his Predecessours: how the Pope should bee the Pillar and ground of Truth, and yet his Truth opposed and contradicted by his Successors, I may well conceiue it may be *A myserie of Babylon*, but I professe I cannot vnderstand it. Briefly and truly I may say of the Popes in these later ages, They haue succeeded their predecessors as *Caiphas* succeeded *Aaron*, or as sickenesse succeedeth health, or as darkenesse succeedeth light; & from these few examples in Faith and Doctrine, I will conclude with the saying of S. *am- brose*.

brose: They haue not the succession of Peter, that want the faith of Peter.

I proceed to the Popes Succession in person, which (although it be of no force and authoritie, by the testimonies of our aduersaries, vnlesse there bee also a right succession of doctrine in the same Church) yet I wil giue you some few instances and obseruations of their owne Writers, that the vncertain- tie of their Succession may more easily bee discovered by their owne confessions.

Gratian the Compiler of the Popes Decrees, well vnderstood, that the Popes succession would bee interrupted, if his faith and doctrine should bee compared with

*Non ha-
bent Petri
hereditatē,
qui Petri
fidem non
habent.*

*Ambros. de
Pœnit. l. 1.
cap. 6.*

Petri bare-
ditatem nō
habent, qui
non habent
Petri sedē.
Grat. de
Pœnit. dist.
1. c. Potest.

Annot. vp-
on the
Rhemish
Testament.
1 Pet. c. 3. v.
13.

with *Peters*; & therefore for more certaintie, (by transposing the word *Faith* into *Seate*) hath appropriated the right Succession to the *Sea* of Rome, in these words: *They have not the Succession of Peter, that want the Seat of Peter.* To let passe these forgeries, it is strange to see what shifts the Romanists doe vse, to make good the lineal descent of their Popes. Rather then they will want authoritie of Scriptures to proue *Peters* being at Rome, they wil confesse that Rome is meant by that *Babylon*, which is spoken of in the 16 and 17 of the *Revelation*, which without doubt is the Seat of Antichrist. Besides, they are not agreed among

mong themselves, whether *Linus*, or *Clemens*, or *Cletus*, or *Anacletus* succeeded *Peter*, if he were at Rome. Neither can they well resolve, whether the Pope should succeed *S. Peter* or *S. Iohn*: for *S. Iohn* lived 33. yeeres after *S. Peter* (saith *Baronius*) so that the succession must bee either deriued from *S. Iohn* the survivour, or else the Pope, who immediately succeeded *S. Peter*, must bee greater then an Apostle, during the time of Saint *Iohns* survivourship.

But admit that *S. Peter* was at Rome, admit the ancient Bishops of Rome did rightly succeed Saint *Peter*, yet *What was the face of the Roman Church* (saith *Baronius*)

Quidā post Petrū immediate ponunt Clementem, ut Terrullian⁹ et Hieronymus, alii post Petrū ponunt Linū, et postea Clementem &c. Bel. de Rem. Pont. lib. 2. ca. 9.

Qua tū facies sancta Rom. Ecclesie quā sanctissima cū Roma administraretur potētissima

eq; ac for-
 didi/sima
 meretrices,
 quarū arbi-
 trio muta-
 rētur sedes,
 darentur
 Episcopi, et
 qd horren-
 dū ē ne-
 fandū ē
 intruere
 tur in sedē
 Petri earū
 Amasii,
 Pseudopō-
 estices, qui
 non sint ni-
 si ad config-
 nanda tem-
 pora in Ca-
 talogo Pon-
 tificum
 scripti. Ba-
 ron. Annal.
 in ann. 912.

us) and how most filthy did it
 appeare, when the most impo-
 tent and base Queenes bare all
 the sway at Rome, changed
 Sees, and gave Bishopricks at
 their pleasure; and which is
 most abominable, and not to bee
 named, intruded their Para-
 mours into Peters Chaire, false
 Popes whose names are writ-
 ten in the Catalogue of Popes,
 onely to note and designe the
 times.

To passe by the two and
 twenty Schismes in the Pa-
 pacie, wherein it was que-
 stionable betwixt the Popes
 and Anti-Popes, who were
 the true Successors of Peter.
 To let passe the vacancie in
 the Papall Sea for many
 moneths and yeeres, during
 which time the Pope sate at

Avini-

Aninium, and left the Sea of Rome. Their owne *Genebrad* confesseth, there were fiftie Popes *irregular*, disordered and *Apostaticall*. And *Bellarmino* tells vs, at the Councell of *Constance*, there were three Popes, neither could it easily be resolved, which of them was the true and legitimate Pope. And (saith he) A doubtfull Pope stands for no Pope. If then there were false Popes by *Baronius* confession, if *Apostaticall* Popes, by *Genebrards* confession; if doubtfull, and consequently no Popes, by *Bellarmins* confession; what certainty, what assurance can these men haue of the Popes personall Succession?

It was a pertinent and full answer

Apostatici,
Apostatici.
Genebr.
Chron. l. 4.

Bell. de
Rom. Pont.
li. 4. c. 14.

Dubium Pa.
pa habetur
pro non Pa.
pa. Bell. de
Concil. l. 2.
cap. 19.

D. Featly
in his an-
swere to a
Iesuit tou-
ching per-
sonall Suc-
cession.

answer made to a Iesuite, by
an acute & learned Doctor
of our Church, touching
the personall succession of
“ the Pope: If by Bishops
“ you vnderstand rightly
“ consecrated, and canoni-
“ cally elected & inuested,
“ Pope *Pelagius* the first was
“ not so: for he was not or-
“ dained by three Bishops.
“ Pope *Hildebrand* was not
“ so, who held the Papacie
“ by an Imposture: not *Sil-*
“ *vester*, who aspired to it by
“ Magicke: nor *Eugenius*,
“ who was first promoted
“ by faction, and afterwards
“ held it in despight of the
“ Councell of *Basil*. Again,
“ If by true Bishops, you
“ meane Orthodoxall Bi-
“ shops, & preachers of the
truth

"truth, Pope *Liberius* was
 "not such; for hee was
 "branded with the note of
 "*Arianisme* by S. *Hierome*,
 "and Pope *Damasus*. Pope
 "*Honorius* was not such; for
 "he was condemned for the
 "heresie of the *Monothelites*
 "in three Generall Coun-
 "cells, confirmed by three
 "Popes. *Iohn* the 23. was
 "not such, who was char-
 "ged in the Councell of
 "*Constance* with the deni-
 "of the immortality of the
 "Soule, & the life to come,
 "and for that and other
 "blasphemous crimes was
 "deposed by the Councell.

Alphonfus a Castro, was an
 obedient servant to the
 Pope, yet would hee by no
 meanes allowe that every
 Pope

*Quāvis
 credere te-
 neamur ex
 fide verū
 Patri*

successorē
esse supre-
mum totius
Ecclesie pa-
storem, non
tamen te-
nemur eadē
fide credere
Leonē aut
Clementem
esse verum
Petri suc-
cessorem,
quoniam
non tene-
mur ex fide
catholica
credere eo-
rum quem-
libet ritē
et canonicē
fuisse elec-
tum.

Alph. lib. 1.
contr. hæ-
res cap 9.

Pope had infallibility in a right line of succession from Peter: For admit (saith hee) that we are bound to beleue out of Faith, that the true successor of Peter is the supreame Pastor of the Vniuersall Church, yet we are not bound to beleue with the same faith, that Leo, or Clements, is the true Successour of Peter; because we are not bound to beleue it, as a poynt of faith, that eith'r of them had a right and Canonick election. The reason as I conceiue, why this Succession in person is become so doubtfull and vncertaine amongst themselves, is partly grounded vpon their owne Councels, and their Popes Decrees: for the Councell of Florence declared, that the intention

rention of the Priest did or-
 daine the Sacraments, and
 consequently if his intenti-
 on did faile at the time of
 Consecration, the Sacra-
 ment of *Orders* was vitterly
 voyd, and the Priests *Ordi-*
nation and Succession for
 want of intention, was of no
 effect, and as touching the
 Popes Decrees, *Iulius the se-*
cond aboute 120 yeres since,
 published and declared by
 his Bull, (which all Cardi-
 nalls, at the entrance of the
 Conclaue, are sworne to
 obserue) *That if it happen the*
election of the new Pope bee
made and done, either by him
that is chosen, or by any other
of the Colledge of Cardinals, by
the heresie of Simonicall con-
tracts, giuing, promising, or re-
ceiuing

Bulla Iulij
 2. in lib.
 Constit.
 Pont. Con-
 stit. 1.

ceiuing any goods of any kind, or by making of any other promise, or obligation of what kind soeuer, whether it be done by themselves, or others, by a few, or by many, that not only the election, or assumption so made shall bee from the very moment void and of none effect, but that safely and lawfully they may hold, esteeme, and eschew him as a Magician, an Ethnicke, a Pablican, and an arch-heretique. Now if any man make a question, whether the Pope can commit any *Simonie* or no, let him take his answer from the Popes creature: *Thomas Aquinas* tells vs, that the Pope may incurre the sinne of *Simonie* as well as any other. Besides; the Popes Bull would neuer haue sayd (If
any

*Papa potest
incurrere
vitium Si-
monia sicut
et quislibet
alio. 2. 2.
q. 100. art.
1. ad Sept.*

any Pope happen to bee chosen
Simoniacally) if they had not
 beleueed that the Pope
 might commit Simony. On
 the other side, if it bee de-
 maunded what Pope in
 these latter times is guilty
 of that crime, the Treatise
 intituled, *Novus Homo*, The
 new Man, doth plainely ma-
 nifest, that *Sixtus Quintus*
 did climbe into the Chaire
 by foule Simony; and that
 since the death of *Gregorie*
 the thirteenth, his prede-
 cessour, there hath not been
 any true Pope, rightly and
 Canonically elected.

*Novus
 homo.*

He who was sometimes a
 Pope, proclaimed to the
 world by his publike wri-
 tings: *Of the Popes of Rome*,
 we might shew forth very ma-

*Aeneas Syl.
 de Gest.
 Conc. Basil
 lib. 1.*

ny examples, that they haue
beene found either heretikes, or
else defiled with other vices.

But it shall suffice for a
conclusion of this poynt,
the ground of *Peters* succes-
sion is doubtfull, the Popes
Infallibiltie deriued from
Peter, is vncertaine, and con-
sequently, the Romanists
haue but a Morrall & conie-
cturall knowledge for their
Rule of faith. I call *Bellar-
mine* himselfe to witnes the
truth of this assertion. First,
the right of Succession in the
Popes of Rome, is founded in
this (saith the Cardinal) that
Peter by Christs appointment,
placed his seate at Rome, and
there remained till his death.
So that the reason of Succes-
sion hath his beginning from
the

ius succes-
sionis Ponti-
ficum Ro-
manorum
in eo funda-
tur qd Pe-
trus Roma
sedē suam
&c.
Bellar. de
Pont. lib. 2.
cap. 1.
Ratio suc-
cessionis ex
facto Petri.
Ibid. c. 12.

the fact of Peter. From hence there will arise two questions; the one, whether the Lord did commaund Peter to make his Sea at Rome: the other, whether the Pope did rightly succeed Peter, if hee were at Rome. For resolution of these points, the Cardinall makes these severall answeres: First, *It is not improbable, that our Lord did plainly commaund Peter to make his Seate at Rome, yet this is no matter of Faith, nor yet of a divine and vncchangeable precept, but it is most probable, and it is piously to bee beleened.* To the second he answereth; *Peradventure it is not (De Inre divino) from divine right and authoritie, that the Pope succeedeth Peter,*

*Non est impro-
probabile
Dominū a
pōtēte iussisse
ut Petrus se-
dē suā Romā
figeret. Bel.
de Pont. lib.
2. c. 12.*

*Non est de
fide, divino
et immuta-
bili præcep-
to Romā se-
dē Petri esse
constitutā,
est tamen
probatissi-
mum, et piē
credendum.
Bel. de Pō.
lib. 4. c. 4.
Fortē nō est
de inre di-
vino Romā-
anum Pon-*

tificem Petro succedere.

Idem. ibid. §. Observandum,

yet it doth appertaine to the Catholike (Roman) Faith.

Thus by *Bellarmines* confession, it is but probable and piously to bee beleevued that *Peter* was at Rome, and made his Seate there: and therefore at the best it can bee but probable, that the Pope should succeed *Peter*, in that Sea. Besides, there is no necessity to belecue it: for (saith hee) it is no point of Faith; and withall, if *Christ* gaue any such precept, yet it may be changed. Againe, if the Pope doe succeed *Peter*, it is but with a *Peradventure*, it may be so, and it may not bee so: for (saith hee) it is not of any Divine right or command, although it belong to the Catho-

Catholique Romane faith.
Adde to these the vncertain-
tie of their Pastors Inten-
tion in the ordination of their
Priests, the vncertaintie of
their Simoniacall contracts,
which make voyd their ele-
ction, the knowne and con-
demned heresies of Popes
in the Roman Sea, with the
vncertainty of *Peters* being
at Rome, on which all the
succession of person and do-
ctrine doth depend: and tell
me, if the Popes infallibility
which is grounded whol-
ly vpon probabilities, can
bee the Rule of Faith, tell
me, whether the Pope or his
predecessours haue had an
vndoubted succession in do-
ctrine and person; tell me,
whether to neglect the most

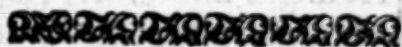
safe and sure rule of Scriptures,
 and to follow this Morrell
 and coniecturall faith, bee
 not *Via dubia*, a doubtfull
 and vncertaine way,
 and *Via Denia*,
 a wandring
 and By-
 way.

* *
 *

XXXXXXXXXXXX

SECT.

XXXXXXXXXXXX



S E C T. XXI.

*The Infallibility of the Popes
Judgement, which is made
the Rule of Faith, to deter-
mine all controuersies, is not
yet determined by the learned
Romanists amongst them-
selves.*

TO lay a sure Foun-
dation, that this Pa-
pall building may
be strong and immoueable,
Hostiensis, by way of preuen-
tion, giues vs to vnderstand,
that the Pope and Christ make
but one Consistory, so that (sinne
excepted) to which the Pope
is subiect, the Pope in a man-
ner can do all that God can do.

B b 5

He

Papa &
Christus si-
cut sunt vna et
Consistorium
Ege Extr
de Trans
Præ C.
Quæ to
Ad.

He might more truly haue added, that the Pope can do more then God can do : for *God cannot lye* (saith the *Apostle*.) Howsoever the Pope in this is much beholding to this Cardinall; for (without this exception of sinne) the Pope could not haue beene Antichrist, since hee must bee *The man of Sinne*. Neither is this man different in opinion from his fellow Romanists : for *Cornelius Bitonto* pronounced openly in the Councell of *Trent* : *Who will so uniuersally weightbings, but he wil say, the Pope is the light that cometh into the world ?* Thus the Cardinal hath equalled him with God the Father, (*excepto peccato* :) and the Bishop

Conc. Trid
sub Paulo.
3. Orat.
Cornel. Ep.
Bitont.;

shop hath giuen him the proper attribute of Christ: and that an Infallibilitie might be granted him, *Salmeron* the Iesuite proclaimes it for a certaine trueth: *The Lord promised his spirit to Christs Vicar, and the successor of Peter, and by his authoritie hee determines all matters of Faith* So that from these seuerall assertions, we may confidently affirme, that either the Pope hath the Office of the holy Ghost giuen him, to leade him into all truth; or certainly *There was giuen vnto him a mouth speaking great things and blasphemies, to make warre with the Saints, and to overcome them.* First therefore let vs examine vpon what ground the

Tom. I.
prolog. 9.
princ. 5.
Can. 1. c.
I. ad Hier.

Reuel. 13.
3. 7.

*Non Cathedra facit
Sacerdotem
sed Sacerdos
Cathedra
Chrysoft.
Opus im-
perf.
Homil. 43.*

*Quādo De-
us voluit
etiā mutum
inuentum
rationabiliter
loquutū
est. Nec ideo
admoniti*

the Popes infallibility may be prooved, and whether it bee receiued as a doubtfull opinion, or as an Article of faith. Touching the first according to their severall fancies, the Romanists have deuised seuerall reasons: some pretend, that the truth is annexed to the *C haire*, as if Christ had prayed for his Tribunals, Courts, & Consistorie; : others deriue it from the example of *Caiphas*, who being High Priest by vertue of his office, rightly prophesied of Christ, and consequently, the Pope cannot faile in iudgement. A witty argument, no doubt, and available for the Devill himselfe; for by the same reason, the Devil may
con.

conclude, that he hath also the Spirit of God, for he testified of Christ: *I know thou art Christ the Son of the living God.* Now the Apostle doth witnesse accordingly: that *No man can say the Lord Iesus, but in the spirit of truth.* He therefore that shall reade in the **II.** of *John*, that *Caiphas* did not speake of himselfe, but as High Priest, was guided by the spirit of prophesie: let him take his answer from *Saint Matthew*: that *Caiphas* himselfe the very same yeere, being high Priest, did publikely and *iudicially* pronounce our Saviour a blasphemer; and I thinke none will say, that this iudgement of his proceeded from the holy Ghost,

vn-

sunt homines in deliberationibus suis etiam Asinus expectare confisa. Aug. Epist. 58.

1. Cor. 12.

Matth. 26.

vnlesse he will say, when the Pope speaketh the trueth, he doth it vnawares, like *Caiphas*, when his heart and purpose was bent to ouerthrow the trueth. There are others that cōfesse the Pope may erre as man, but not as Pope, as if his Manhood & his Popedome had two capacities, and were in two distinct persons. *Plato* a heathen Philosopher did note it as a thing ridiculous, that one in his dayes did maintaine: *A Magistrate could not erre as Magistrate, nor Prince as Prince.* And their owne *Alphonfus à Castro*, scoffes at the *Dominicans*, for that they were wont to brag before the people, that *those which haue once used the habit of their Order,*

Plato de
Repub. lib.
1 Thrasim.
Eos non ve-
rericosam
populo is.
Hare et di-
cere qui
semel habi-
tuum illius

Order, could not erre, nor faile in faith. Shall we say then, that this new Diuinity was learned from some old Philosopher, or that the Pope is chosen out of the Order of *Dominicans*, which haue the gift of Infallibilitie?

Glaber Rodolphus, who was liuing in the time of *Benedict the Ninth*, tells vs, that *Benedict* was chosen Pope at ten yeeres olde: shall wee say then, that this child had Infallibility, and could not erre? or must wee beleue the trueth was annexed to his Chaire? & that he was able to guide the whole Church, and direct a whole Councell, when hee knew not the principles of Religion? Againe, what shal we say

*Ordinis suscep-
ceperit, non
posse in fide
errare &
deficere.
Alph. lib 1.
de haeres.
cap. 9.*

*Eugenium
contempto-
rem sacrorū
Canonum,
pacis et ve-
ritatis Ec-
clesiæ Dei
perturbato-
rem notori-
um, &c.*
Conc. Basil
Sess. 14
Baron. ann.
985, n. 1.

Sigon. reg.
Ital. lib. 7.
ann. 963.

Mach. de
Princ. c. 18.

say of hereicall and wicked Popes, who haue neither Faith nor Religion? If we peruse the Councell of Basil, we shall find Pope *Eugenius* condemned and deposed for a despiser of the holy Canons, a Simonist, a forsworne man, a man incorrigible, a schismatick, a man fallen from the faith, and a wilfull heretique. *Boniface* the seuenth (saith *Baronius*) was a very villaine, a Church-robber, a sa- uage theefe, the cruell murderer of two Popes, and the inuader of Peters Chaire. Iohn the 13. was accused and detected in a Synode of Bishops, for murders, adulteries, incests, periuries and other vices of all sorts. *Alexander* the sixth, gaue his mind to nothing but villany, and

and fraud, whereby to deceine men. Syluester the second, leauing his Monastery, betooke, himselfe wholly to the Denil, by whose helpe hee gate the Popedom, vpon condition, that after his death he should be the denils both body and soule.

Must wee beleene these Popes were guided by the holy Spirit, and led into all trueth? that the truth was annexed to their Chaire, and not to their Persons? must we acknowledge (for what vertue wee know not) that these Bishops were the *Virtuall* and totall Church? were these the right successors of *Peter* in faith and doctrine? or shall we say they erred as men, but not as Popes, they erred in their
Pal-

Mart. Pel.
ann. 986.
Platin, in
Syluest. 2.

*Aliud flans,
Aliud se-
dens,*

*Quomodo
potest Papa
Eugenius
dicere hoc,*

Pallace, but not in their Consistory; they erred in matters of fact, but not in matters of Faith. These things are so groundlesse in themselves, that they rather deserue laughter, then an answer; they are riddles without sense, that a man, & not a Pope; in a stoole, not in the Chaire; in a company, not in a Councel, may faile, and not erre; wander, but not goe astray; misse the truth, but not doe amisse. Cardinal *Cusanus* was so far from the beliefe of this new doctrine, that hee ieasted at Pope *Eugenius*, and vnder that pretext, derided the Infallibilitie of the Pope. *How can Pope Eugenius* (saith he) *tell this is true, if he will haue it* so,

ſo, and not otherwiſe, as though the inſpiration of the holy Ghoſt were wholly at the Popes command, to breath onely where hee will haue him?

It is confeſſed on both ſides, that Chriſt is *the Way and Trueth*, and by his word he hath preſcribed a ſure & an infallible rule to find out the trueth: If the Scripture were but a partiall rule, yet by *Bellarmines* owne confeſſion, it is *the moſt certaine, and moſt ſafe rule of faith*. Now let vs ſee what is the moſt certaine Rule of the Roman faith, and on what aſſured means their Proſelytes may reſt ſatiſfied, and infallibly inſtructed for the ſaluation of their ſoules. *Suarez* the Ieſuite tells vs, *It is the Catholike*

verū eſſe, ſi ipſe velit et non aliſi.

Cusan. de Concord. Cath. lib. 2. cap. 29.

Scriptura. Regulacredendi certiffima tutiffimaque eſt. Bel. de Verbo Dei. lib. 1. cap. 2.

Veritas Catholica est Pontificem definientem ex Cathedra esse Regulam Fidei, quæ errare non potest quia do aliquid authenticè proponit vniuersa Ecclesia tanquàm de fide, &c. Suarez de Tripl. virt. Theol. Sect. 8. di. p. 3. de. reg. pag. 214. Censet esse rem de fide certam. Suar. ibid. p. 214.

tholike truth; that the Pope defining in his Chaire, is the rule of Faith, which cannot erre, that is, whē he doth propose any thing authentically to the vniuersal Church, to be beleued as a diuine faith: and thus (saith he) all Catholike Doctōrs teach in these dayes; and I thinke it to bee a thing certainly to be beleued. This Iesuite maintaines the Infallibility of the Pope yet speakes; but (*as he thinks*) and withall tells vs, It is the Catholike doctrine of these times, when as hee should haue prooued it by ancient Records, that it was the Catholike doctrine of all ages: For there is no man liuing, let him bee Papist or Protestant, if he be a man of vnderstanding, but will hold it most

most requisite and absolutely necessary, that the rule of faith should be declared by Christ and his Apostle, by Catholike Traditions, by Generall Councells, by the consent of Fathers, and the whole Christian world, and certainly, if the Popes Decrees & conclusions be that rule of faith, they ought to be confirmed by al those testimonies, since on his iudgment both Councels, & Bishops do depend; but especially, since *the error of the Pope is (adiudged) to be the error of the Vniuersall Church,*

Againe, he that deliuered what hee thought was the Catholike doctrine of these times, touching the Popes Infallibility in generall, tells

Idem ibid.
pag. 218.

vs of another poynt at that
time questionable, (viz.)
*Whether it was to bee belee-
ued as an Article of faith,
that this or that particular
Pope were a true Pope: This
doctrine (saith hee) I taught
at Rome affirmatiuely, in the
yeere 1585. but withall
professeth, that many at that
time thought otherwise. He
that proclaimed it to the
world, that the Popes defi-
nitue sentence in his chaire
was the rule of Faith, with-
all professeth, that within
these few yeeres it was not
resolved, whether this or
that particular Pope might
erre or no. And as it was
observed by a Iudicious
and Religious Gentleman,
this later question produced
a new*

M.N. of
L. Inne.

a new *Quare*, viz. If the Pope were not a true Pope, and Canonically elected, then that person which worshipped a Saint canonized by that Pope, commits flat Idolatry, by reason the Saint wants his right canonization, for want of the Popes true and Canonically election. Many such doubts (said he) were mooved touching this Rule of Faith, which neither the Iesuite was able to resolve, nor the Church had as yet determined. He that can but spell, and put these things together, would feare and tremble, to think he hath no better assurance of his salvation, then a doubtfull, vncertaine, questionable and unresolved

resolved way to guide him into the paths of saving knowledge. And that the world may know the Rule of Faith, (which ought generally to be received *De Fide*, of all the faithfull) is altogether doubtfull in the Roman church, I have summoned 12 of the Popes disciples to deliuer their severall opinions, concerning the Popes Infallibilitie; but how they concur in witnessing the trueth of this Doctrine, I leaue it to bee judged.

Bellar. de
Rom. Pont.
1.4. c 6.

1. Bellarmine] *It is probable that the Pope, not onely as Pope cannot erre, but as a private man, cannot fall into Heresie, or hold any obstinate opinion contrary to the Faith.*

2 Alber-

2. Albertus Pigghius.]
The Apostolicall Sea is the
chiefe Tribunall in the Church,
and from the Iudgement of
it there is no appeale, &c.

3. Hosius.] Bee the wic-
kednesse of Popes neuer so
great, it can neuer hinder, but
that this promise of God shall
euer bee true; The Popes shall
shew thee the truth of Iudge-
ment.

4. Iohannes de Turrecre-
mata.] It is better to rest upon
the sentence of the Pope, which
hee deliuers out of Iudgement,
then the opinions of whatsoener
wise men in matters of Scrip-
ture: for euen Caiphas was a
High Priest, and although hee
was wicked, yet hee prophecied
truely.

5. Siluester Prierias] Who-
Cc soener

*Apostolicā
sedem su-
preum
esse Tribu-
nal in Ec-
clesia, ab
eius iudicio
nullam pro-
uocationem
cadere &
ad quacun-
que concilia
nec posse et
ab orbe uni-
verso eum
retractari
sententiā.
Alb. Pig. de
Eccles.
Hier. l. 6
cap. 13.
Hos. lib. 12.
cont. Br&nt.
Ioh. sum. de
Eccles. lib.
2. cap. 122.*

To. 1. opp.
Luther.

Episc. Bi-
ront. Conc.
ex Rom. 1.
cap. 14. Ro-
mæ habit.

soener leaneth not to the Do-
ctrine of the Romane Church,
and Bishop of Rome, as unto the
Infallible rule of Faith (of
which doctrine the holy Scrip-
ture taketh force and authority)
he is an heretike.

6. Cornelius Mus] I must
ingenuously confesse, I would
give more credit to one Pope in
matters of faith, then to a thou-
sand Augustines, Hieromes,
or Gregories, &c. For I be-
leeue and know, the chiefe Bi-
shop in matters of faith cannot
erre, because the authority of
the Church in determination of
things belonging to faith, is re-
sident in that Bishop; and so
the error of that Bishop should
come to be the error of the v-
niuersall Church.

Thus the great Moun-
taines

taines were in labour, and at last appeares *Ridiculus Mus*: This man cares neither for Fathers, nor Coun- cells; he knowes the Pope cannot erre, and he is a man of experience: You may beleue him, for hee was a preacher at twelue yeeres old, (saith *Sixtus Senensis*:) but there are six more of the Popes sworne seruants; they are *Legales homines*, and craue audience, hauing the said power and iurisdiction with the rest, onely they say they cannot flatter, they must and will speake the trueth in this, howsoever the rest bee diuided from them; and first concerning the first of the second ranke.

7. Alphonsus de Castro]

*Non dubi-
tamus an
haeticum
esse et Pa-
pam esse
cotre in v-
nū possint.
Non enim
credo esse
aliquem
ad id impu-
dantem Pa-
pa assenta-
torē ut ei
tribuere
hac velit,
ut nec erra-
re, nec in-
terpretati-
one sacrarū
litterarum
hallucinari*

*possit, cum constet plures Papas adeo illiteratos esse
ut Grammaticam penitus ignorent, qui sit ut sacras
litteras interpretari possint? Alphonsus aduers. Hæ-
res. lib. 1. cap. 4.*

*We doubt not, whether one man
may bee a Pope and an heretike
both together : for I beleene
there is none so shameles a flat-
terer of the Pope, that will
graunt him that prerogative,
that hee can neuer erre, nor bee
deceiued in expounding the scrip-
ture, seeing it is well knowne,
that diuers Popes haue beene so
palpably vnlearned, that they
haue beene vitterly ignorant of
their Grammer, and therefore
how can they be able to expound
the Scriptures?*

8. Lyra.]

8. Lyra.] Hereby it appeareth, that the Church standeth not upon men, in consideration of their power or dignitie Ecclesiasticall, or Temporall: for many Princes and Popes haue prooued Apostata's, and strayed from the Faith.

9. Arboreus.] The Pope may erre in Faith; and he seemeth to me to bee in a foule error that thinketh otherwise: surely they doe but flatter the Bishop of Rome, that make him free from falling into Sckisme, or heresie.

videtur qui aliter sentit, assentatur sanè Romanus Pontifici qui faciunt eum immunem à lapsu hæreses & schismatis. Theosoph. lib. 4. c. 31.

Ex hoc patet quod Ecclesia nō consistit in hominibus ratione potestatis vel dignitatis Ecclesiastica, vel secularis, quia multi principes, et summi Pontifices inuenti sunt Apostatasse à Fide.

Lyra in Math. 6. Papa in fide errare potest, et tanta viā mihi aberrare

Neque aliquem sua dignitas ab increpationibus tantū reddit, quā Petrum nō reddidit, multosq; alios eodem pradiros gradu, v̄t Marcellum, qđ Dm libasset, v̄t Cælestinum qđ cum Nestorio heretico sentiret. De Donat. Constatini. Persona qualibet singularis de Ecclesia

cuiuscunq; dignitatu etiamsi Papali, circumdata est infirmitate & denubiū est, v̄t fallere possit & falli. Gerson. de examinat. doct. Confid. 1.

10. Laurentius Valla] No mans dignitie doth defend him from controulment: for Peter was not so defended, nor many others that were aduanced to that degree, as Pope Marcellinus, in that he offered sacrifices vnto Idols, and Pope Cælestinus, in that he agreed with the heretike Nestorius.

11. Gerson] Euery one of what degree seuer in the Church, although hee be Pope himselfe, is compassed with infirmities, and subiect vnto error, and is in possibilitie of deceiuing, and being deceiued.

12. Erasmus.] If it bee true which some said, that the Bishop of Rome can neuer erre Iudically, what need Generall Councells, why are men skilfull in the Lawes, and learned in Diuinitie, sent for to Councells? If hee pronouncing cannot erre, wherefore lyeth there any Appeale from the Pope to a Councell, or to the Pope himselfe being better informed? To what purposes are so many Vniuersities troubled with handling questions of Faith, when truth may be had from his mouth? Nay, how cometh it to passe, that one Popes Decrees are found contrary to an other?

*Si verū est
qd quidam
asserunt
Romanum
Pontificem
errore iudi-
cals nō posse
vūquā er-
rare, quid
opus gene-
ralibus Cō-
ciliis? quid
opus in Cō-
ciliū accer-
sere iuris
consultos?
ac theologos
eruditos, si
pronūcians
labi nō pos-
sit? cur da-
tus est ap-
pellationis
locus? vel
ad Synodū
vel ad eun-
dē rectius
eodē po-*

*Red quā semel de causa pronūciavit Pōtificē? quor-
sum attinet Academia in tractandū fides quā scien-
tibus distorquere, cum ex vno Pontifice qd verum est,
audire liceat? Imō quis sit vt Pontificis huius decretū
cum illius pugnās Decretū? Eras. Annot. in 1. Cor. 7.*

The learned Romanists
 are all vowed seruants to
 the Pope; but they giue not
 vp their verdict concerning
 the Popes Infallibilitie, by
 reason they agree not in cer-
 taine amongst themselues;
 and the reason as I conceiue
 of this their disagreement,
 is the want of good evi-
 dence, and pregnant testi-
 monies giuen to the Inquest
 in the Popes behalfe: for it
 is obserued by a Reuerend
 “ *Divine*, That the *Infalli-*
 “ *litie of the Popes Iudgement*
 “ was so farre from being a
 “ thing resolved of in the
 “ Church of God before
 “ our time, that *Stapleton*
 “ confesseth of these times,
 “ *It is yet no matter of Faith,*
 “ *but of opinion onely; because*
 so

D. Feilds
 Append. to
 the 3. Book
 c. 26. p. 340.

"so many famous & renow-
 "ned diuines haue euer hol-
 "dē the contrary, as *Gerson*,
 " *Almaine*, *Occam*, almost all
 " the *Parisiens*, all they that
 " thought the Councell to
 " be about the Pope, *Adri-*
 " *anus Sextus*, *Durandus*, *Al-*
 " *phonsus à Castro*, and many
 " more. And it was likewise
 published & declared, with-
 in these two hundred yeres,
 by their owne generall and
 graund Councell of *Basil*,
 that the vniuersall Church did
 oftentimes withdraw her obedi-
 ence from the *Romane Bishops*,
 as namely from *Marcellinus*,
Anastasius, *Liberius*, *Iohn*
the twelfth, *Benedict the ninth*,
Benedict the thirteenth, and
Iohn the 23 : and (there the
 reason is giuen) because it is

Uniuersalis
Ecclesiæ se-
pe obedi-
entiam Ro-
manis Pon-
tificibus
subtraxit,
Marcellino,
Anastasio,
Liberio, Io-
hanni 12.
Benedicto 9
Benedicto
13. Iohanni
23 --

*Certum est
Papā erra-
re posse, sa-
pe expertis
summi et le-
gimi Pa-
pam (licet
caput &
principalem
partem) er-
rasse.*

*Resp. I. Sy-
nod. ad cal-
cem Concilij
Basil. 2. c. 1.*

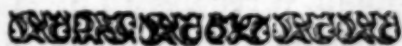
*Detr. (Zab
Concil. Tom.
3. p. 7. 146.
148. 149.)*

*Bell. de ver-
bo Dei lib.
3. cap. 5.*

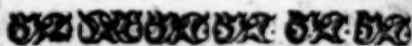
*certaine, the Pope may erre, and
this (say they) wee haue read
and seene by experience.*

These things being adui-
sedly heard and considered,
I haue again consulted with
the Foreman of the Inquest,
(who would haue it piously
to bee beleueed, that the
Pope cannot erre:) what
should become of those that
yeelde obedience to the
Pope, when he may erre and
teach false doctrine; or how
shall a troubled mind learne
the Law from his mouth,
when hee neuer preacheth?
To this the Cardinall re-
plies: *It is not materiall whe-
ther you heare the Pope no no,
when as there are Teachers in
your owne Parish, who may in-
forme you. And thus from
the*

the *Essentiall* Church, to the
Councell, from the *Councell*
to the *Consistorie* of *Car-*
dinalls, from the *Consisto-*
rie to the *Pope*, from the
Pope wee are sent at last to
the Bishop or Priest of the
Parish; & this is *Via Dubia*, a
doubtfull and vncertaine
way, and this is *Via*
Deuia, a wandring
and *By-way*.



SECT.



SECT. XXII.

The Church, vpon which the learned Romanists ground their Faith, is no other then the Pope: and the Church, vpon which the vnlearned Romanists do relie, is no other then their Parish Priests.

TOllet the Iesuite obseruing, that difference of opinions might breed some distraction in the Church, and scruples in the minds of the ignorant, resolves with what safetie the Romish Proselytes may relie vpon their Priests doctrine: *If one beleene (saith hec) his Bishop or*
Pre-

*Si rursus
circa arti-
culos credas*

Prelate when he preacheth contrary to the faith, thinking, that it is so beleueed by the Church; such a one shall not only not sin, but also in beleauing that falsehood shall performe an act meritorious. The beliefethen of the Romish doctrine, doeth not consist altogether in the trueth of it, but in the faith of the beleuer: for let it be true or false, if it bee receiued with an affected ignorance, and a blinde obedience, the partie shall be safe, as it were by fire; that is, as they elegantly vnderstand it, shall goe through the fire of purgatory to heauen.

Cardinall *Cusanus*, hath giuen his voice with Cardinall *Tollet*, that it is the safest and surest way to relie vpon the

*suo Episcopo
proponēti a-
liquod dog-
ma haresi-
cū meretur
in credēdo,
licet sit er-
ror, quia te-
metur cre-
dere donec
ei constet
esse contra
Ecclesiam
Tol. de In-
struct. Sa-
cerd-lib. 4.
cap. 3.*

*Quā firma
est adifica-
tio Eccle-
siae, quia ne-
mo decipi
potest etiam
per malum
praesidentē.
Si dixeris
Domine, o-
bediui tibi
in proposito,
hoc tibi suf-
ficiet ad sa-
lutem, tu e-
nim per o-
bedientiam
quam faci-
proposito,
quē Ecclesia
tolerat, de-
ceps nequis
etiā si pra-
ceperit alia
quā debuit:*

the Priest as Ruler of the people, without further in-
quirie of the trueth : and
thereupon he cries out with
admiration, as if hee would
astonish his Disciples with
the name of the Church: O
how strong is the building of
the Church : for no man can be
deceiued, no not by an euill Bi-
shop, if thou say vnto God, O
Lord, I haue obeyed thee in my
Bishop ; thus shall suffice thee
vnto saluation : for thou canst
not bee deceiued by thy obedi-
ence, that thou yeeldest to the
Bishop, whom the Church suffe-
resth, although hee commaund
thee other things then he ought
to doe : for the Church presu-
meth his sentence to bee good ;
which sentence if thou obey, thy
reward shall bee great. Obedi-
ence

once therefore without reason,
is a full and perfect obedience,
that is, when thou obeyest with-
out inquiring of reason, as a
horse is obedient to his Master.

The Bishop or Priest
then is the man we must o-
bey and beleue (for his lips
preserue knowledge, & his
tongue will tell no lies,) but
what if hee faile in his do-
ctrine? what if hee erre in
his opinion? are we sure he
doeth euer deliuer the con-
stant Tenet of his Church?
Admit then Saint *Bernard*
were aliue; and if a poore
ignorant soule should come
vnto him; and demand of
him, whether hee thinke it
possible for a man to keepe
the Commandements; will
he say, that a man may keepe
them,

presumit enim ecclesia
de illa sen-
te:ia cui
si tu obedi-
ris magna
erit merces
tua. Obedi-
entia igitur
irrationali
est consum-
mata obedi-
entia et per-
fectissima,
(scil. quando
obeditur si-
ne inquisi-
tione ratio-
nis, sicut in-
mentu obe-
dit domino
suo. Cusan.
Exist. lib. 2.

& lib. 6. vide
Cusanu ex-
citationum
d. 2. Opus
p. 378.
H. 547.

*Minime in
ista vita ab
aliquo ho-
minum pos-
sit vel potu-
it adim-
pleri.*

*Ber. in Cā.
ser. 50.*

*Quod eādē
reuerentia
exhibeatur*

Imagini

Christi, vt

ipse Christo.

Aquin. p. 3.

q. 25. art. 3.

them, for the Church teacheth so, whē as he himselſe confidently affirmeth; *Ther- in thou shalt yeeld vnto vs that the Commandements can not bee fulfilled by any man in this life, nor indeed could bee.* Admit that *Thomas Aquinas* were aliue, and one of his disciples should desire to be resolved; what worship to giue an Image, would he tell him, it must be worshipped with *Dulia*, an inferiour honour, when as himselſe protesteth, that the *Image of Christ is to bee honoured with the same honour that Christ himselſe is?* Admit that *Cardinal Caietan* were aliue, and one should desire to know whether the *Bookes of Macabees* were canonical Scriptures

tures, would hee teach they were Canonically, when his fellow *Canus* professeth, hee was so farre from teaching it, that hee maintained the contrary? Looke vpon the grand & fundamental point of *Transubstantiation*, if a Romanist will consult with the Priests and Bishops of these later ages, it will appeare, there could be no certaintie for an ignorant lay man to build his faith vpon the resolution of his Priest or Prelate. As for instance in this particular poynt: If a lay Papist had required satisfaction of Bishop *Fisher*, Whether the doctrine of *Transubstantiation* was grounded vpon the authoritie of the Scripture; it is presumed

*Canus li. 2.
loc. Theol.
cap. 12.*

Roffenf.
contr. Capt.
Babylonicā
c. 10 N. 8.
& O.

*Patet quod
ille modus
fit possibilis,
nec repug-
nat rationi
nec autho-
ritati Bibliae
&c. Pet. de
Alliac. in 4.
Sent. q. 6.
Art. 1.
Caiet in 3.
part. q. 75.
Art. 1.*

Bellar. de
Euch. lib. 3.
cap. 23.

med, he would haue answered according to his owne writing: *Non potest per ullam Scripturam probari*: It cannot bee proved by any (place of) Scripture. If he had appealed from the Bishop to a Court of Cardinalls, Cardinall de Alliaco would haue told him, *The manner which supposeth the substance of bread to remaine, is possible; neither is it contrary to reason, nor the authoritie of the Scriptures*: Card. Caietan would haue told him, *That part which the Gospell hath not expressed, wee haue receiued expressly from the Church*: viz. the conuersion of the bread into the body of Christ. Cardinall Bellarmine would haue told him, *It is not altogether improbable, that there*

there is no expresse place of Scripture to prooue it, and it may iustly bee doubted, whether the Text bee cleare enough to inforce it. Againe, admit an ignorant lay man would require the iudgement of particuler Priests in former ages; Bertram a Priest would haue told him: *In respect of the substance of the creatures, looke whatsoener they were before Consecration, they are even the same after.* Peter Lombard and Aquinas would haue told him, that the Sacrament of the Altar was a commemorative sacrifice, because it communicated the effects of the real killing of Christ. Scotus would haue told him, Transubstantiation was not beleeneed as a point of faith, before
the

Bertr. of
the body
and blood
of Christ.
ann. 1623.

Bellar. de
Euch. li. 5.
c. 15.

*Ante Late-
ranense cō-
cilium non
fuit dogma
fides. Scot.
in 4. Sent.
dist. 11. q. 3.*

Durand. 4.
d 11. q. 1.
& Bell. de
Euchar. lib.
3. cap. 13.

the Councel of Lateran, (about 400 yeeres agoe.) Durand would haue told him, The materiall part of the consecrated bread was not conuerted. All these were Priests, and members of the Romane Church: they were Defenders of the Roman Faith in their times; they declared by their Writings and Instructions to the people, that doctrine which was altogether different, if not flatly opposite to the Tenet of the now Roman Church. And from hence it will follow, that either the Roman Church doth want that Vnitie in poynts of Faith, (which they so much magnifie amongst themselves) or otherwise it is an vnstable

ble, and a doubtfull way to relie vpon the instructions of his Bishop or Priest for the assurance of his right beleefe. Morcouer, that the Cardinals & Bishops maintained a different doctrine from their owne Church, it will appeare by the seuerall confessions, and confutations of their own Churchmen. Touching *Bertram*, (*Bellarmino* saith) *Paschasius Ratbertus* liuing at that time, wrote a booke against him, and confuted his errour. Touching *Peter Lombard* & *Aquinas*, *Bellarmino* tells vs, They were not carefull of that which is now in question, viz. the daily renewed reall sacrificing of *Christ*. Touching *Scotus*, their own *Suarez* tels

VS

Bellar. de
Script. Ec-
cles. Tom
7. p. 121.

Bellarmino. de
Euch. lib. 5.
cap. 15.

Suar. in 7.
Tho. Euch.
disp. 5. lect.
2.

Bellar de
Euch. lib. 3.
cap. 3.

1 Cor. 14. 7.

vs, he was to bee corrected for his opinion of the Sacrament. Touching Durand, Bellarmine professeth, That saying of Durand is hereticall, although hee is no heretike, because hee is ready to submit to the iudgement of the Church. Thus for want of that sure rule of faith, which is squared by the Word of God, both Priests and people rest doubtfull of the issue and their successe in controuersie, and if the Trumpet giue an vncertaine sound, who shall prepare himselfe vnto the battell? (saith the Apostle.)

It is no difficult matter to runne through all ages, and all points in difference betwixt vs, and to shew that many Priests and Bishops, who

who liued and died members in the Roman Church, taught different doctrine from the now Roman faith. This way therefore is certainly vncertaine; and this was easily discovered by their Superiors, insomuch that *Stapleton*, by way of preuention, prescribeth this direction for the common people: *They must not intend what is spoken, but attend to him that speaketh, for hee is to be heard, and not iudged.* And because through such blind obedience, and implicit belief, it might be thought a poore lay man will not be able to render an account of his faith, the *Rhemists* proclaime it for sound and Catholike doctrine, that if an
ig-

*Non quid
sed quis lo
quatur fide-
lis populus
attendere
debet. Or-
dinaris
Ecclesie
Doctor au-
diendum est
non iudican-
dum. Stapl.
princ. fid.
doct. contr.
4. lib. 8. c. 5.
& 9.*

Rhem. An-
not. in Luk.
12. 11.

ignorant Papist be conu-
ted before the *Commissioners*
for his Religion, he shall ap-
peale onely to the *Romane*
Church, and his owne *Church*
shall sufficiently warrant his
beliete: *He saith enough, and*
defendeth himselfe sufficiently,
say they, when bee answereth
he is a Catholike man, and that
hee will liue and die in that
Faith, which the Catholique
Church throughout all Christi-
an Countreys hath, and doeth
teach, and that his Church can
giue a reason of all the things
which they demaund of him.
How poore an Apologie he
makes for his Religion that
saith, he is a Catholike, and
thinkes to bee saued by ano-
ther mans faith, who doeth
not vnderstand? *Saint Peter*
who

who is pretended to bee the Popes predeceffor, taught the Catholiques of former ages an other lesson: *Be ready* (saith hee) *alwayes to giue an answer to euery man that asketh you a reason of that hope that is in you with meekenesse and feare.*

1 Pet. 3. 15

But obserue the policie of the Church of Rome, they pretend that *Ignorance is the Mother of Deuotion*, and therefore (say they) it will be sufficient for the lay people to belecue the Priest, and to rest vpon the authoritie of the Church, and for that purpose, *Bellarmino* instructeth his Disciples, that the learned must labour, and search out the mysteries of Religion, but the ignorant

D d

may

Iob. 1. 14.
*Bones ar-
 bāt et asina
 pascebantur
 iuxta eos,
 docet per
 bones signi-
 ficari ho-
 mines do-
 ctos, per asi-
 nas homines
 imperitos,
 qui simpli-
 citer cre-
 dentes in
 intelligen-
 tia maiorum
 acquiescunt*
 Beil. lib. 1.
 de Iustis.
 cap. 7.

may sit and take their ease:
The oxen did plow and labour,
 (saith Iob) and the asses fed by
 them: By the oxen (saith the
 Cardinall) are meant the lear-
 ned Doctors of the Church, by
 the asses are meant the igno-
 rant people, which out of simple
 beliefe rest satisfied in the un-
 derstanding of their Superiors.
 I will not applie the Cardi-
 nalls illustration out of Gre-
 gory, for I speake not this
 out of scorne and disgrace,
 but out of shame & pitie to
 see the poore ignorāt soule,
 not onely abused in the
 name, but in the nature of
 that thing, which concernes
 the saluation of his soule.

Canus their owne Bishop
 of Canaries, professeth open-
 ly, that it was the custome
 of

of vnlearned men of Saracens, of Pagans, of Heretiques, to receiue the blind and senselesse opinions of their Sects, without indgement and examination. And Espenceus tells vs, It was the Colliers faith, who being demanded what hee beleened, made answere, hee beleened what the Church beleened, and the Church beleened what hee beleened. Is not this the practise of the Church of Rome at this day? Are they not fully perswaded, that without deepe ignorance of the people, it is not possible for their Church to stand? doe they not in this point particularly vrge these & the like Scriptures: *Obedience is better then sacrifice: Heare the Church: The Priests lips pre-*
D d 2 serue

Canus loc.
Theol.lib.
12. cap. 4.

Espenc. in
2. Tum. 3.
Num 17.

Nolint discipulos ratione discutere, sed se Praefatores sequi. Hier. in Esay lib. 9. cap. 30.

serue knowledge, and the like: How fitly, may I say, prophetically doth S. Hierome reflect vpon the Priests of these latter times, wherein they chase the people from the Scriptures, and suffer them vtterly to know nothing: These men (saith hee) challenge vnto themselves such authoritie, that whether they teach right or wrong; whether they teach good things or bad; they will not haue their disciples with reason to examine their sayings, but onely for to follow them being their Leaders. And certainly herein they much resemble the Iewes, who as Lyra reporteth, had that conceit of their great Rabbies, in so much they made it their open profession,
What-

Whatsoever they say unto vs,
we must needs receive it; yea,
although they tell vs the right
hand is the left.

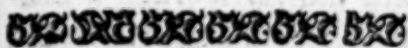
Since then no humane au-
thoritie can bee the Rule of
faith, since there can bee no
certaintie, no infallibilitie
found in any particular Priest
or Bishop, (for particular
men may erre,) I will con-
clude with that safe and in-
fallible rule which S. Chry-
sostome gaue to the Christi-
ans of his time: Let vs not
haue the opinions of many, but
let vs search the things them-
selves: for if it bee not absurd
for vs, not to beleene and give
credit to others in receiving of
moneys, but that we will reckon
and tell it after them; why doe
wee, in matters of greater mo-

Recipiendū
est quicquid
hac modo
proponitur,
etsi am si ai-
cant dextra
esse sinistra.
Lyra in
Deut. c. 11.

Obsecro E
 oro vos em-
 nes ut re-
 linquatis
 quicquid huic
 vel illi vi-
 deatur, deq;
 his a Scrip-
 turis hac
 omnia in-
 quirite.
 Chrys.
 Homil. 13.
 in 2. Cor.

ment, simply follow the opinions of other men, especially, seeing we haue the most exact bal- lance, square and rule of diuine Scriptures for the anouching of any authority. I request there- fore, and beseech you all, to leaue and forsake what seemeth good to this or that (particular) man, and of these matters search yee all things by the Scriptures. And thus briefly I proceed from the doctrine of Papall Intallibility, vnto the grand point of the Visibility of the Charch.

SECT.



SECT. XXIII.

The latencie and obscurity of the true Church, is prooued by pregnant testimonies of such who complained of corruptions and abuses, and withall, desired a Reformation in all ages, from the time of Christ and his Apostles, to the dayes of Luther.

IN the First age, the Apostle S. Paul giues vs to vnderstand, that the *Mysterie of Iniquitie began to worke.* And S. Iohn tells vs of dangerous Heretiques in his time, saying, *They went out from vs, but they were not of vs.* Now, as Iniquity

D d 4 did

2 Thess. 2. 7

1 Ioh. 2. 19.

did closely worke, so likewise Errour began to spread it selfe; insomuch, as both those who were called, and those also who were chosen by Christ, did err grievously, both in manners and doctrine; and through their fall, followed a latencie and obscuritie in the true Church. *Judas* erred in Manners being called, when through couetousnes hee betrayed Christ: The Apostles erred in Manners, being chosen, whē they forsooke Christ. Nay more, the Elect Apostles erred in Doctrine, when they thought the Kingdome of Christ to bee earthly and not heavenly: for *When they were come together they asked of him*

Acts 1.6.

him, saying, Lord wilt thou at this time restore againe the Kingdome to Israel? They did Imagine his Kingdome to bee like the Kingdomes of this world, presently to come, not after to be looked for; proper to Israel, not common to all Nations by vertue of the Promises: Nay more, when they had receiued the Holy Ghost in a greater measure from heauen, Peter (saith the Text) went not the right way to the Gospell? Iohn would haue worshipped an Angell once or twice: The Apostles and Brethren, who were in Iudea, thought that the Word of God was not to bee preached to the Gentiles. These Examples doe sufficiently wit-

Dd 5 nestle

Galat. 2. 14

Reu. 19. 10.
Ex 22. 8.

Acts 11. 2

*Possibile est
quod vera
fides rema-
neret in v-
no solo, atq;
it a verum
est dicere
quod fides
non deficit
in Ecclesia.
Hoc patuit
post passio-
ne Christi,
nam fides
remanserat
tantum in
beata vir-
gine. Extr.
de Elect.
Significat.
Alb.*

nesse, that the Elect and Chosen of God may take a fall, but fall away they cannot, and their errors in doctrine and manners foretell a possibility of failing, and consequently, an obscuritie in the true Church: and heereupon their owne Panormitan concludes: *It is possible that the faith of Christ may remaine in one alone, and so it is true to say, Faith failed not in the Church, this thing appeared in Christs passion, for then Faith remained only in the blessed Virgin: And with him consenteth Nicholaus Clemangis, The Church (saith he) may by Gods grace remaine in a woman alone, as it is reported to haue remained in the blessed Virgin, at the time of Christs*

Christs passion Thus in the Colledge of Christ there were but twelue, and scarce twelue; in the Councell among the Iewes, there was but one *Ioseph of Arimathea*, that stood for Christ: there was but one *Gamaliel* in the Councell of the *Pharisees* that stood for the Apostles: So that the number of beleeuers was but small, which did visibly appeare, even at that time when the Church was most glorious, and therefore Eminent and perpetuall visibility is no certaine Note of the true Church.

In the second Age, *Egesippus* tels vs, *The Church remained a pure Virgine vnto Traians time, which was 110. yeeres*

In sola potest mulsercula per gratiam manere Ecclesia, sicut in sola Virgine tempore passionis mansisse fertur.

Clemang. super. Mat. generalis Concil.

Ann. 100.
to 200.

Quod ad ea usque tempora Eccle-

*fiat pura &
incorrupta
permanse-
rit Virgo in
locis obse-
cra & cali-
ginosis, &c.
Niceph. lib
3. cap. 16.*

yeeres after Christ: for (saith hee) such as indennoured to corrupt the perfect Rule, and sound Preaching of the Word, if there were any such, did hide themselves in secret and obscure places: but after the sacred company of the Apostles was come to an end, and that the generation was wholly spent, which had heard with their eares the heavenly wisdom of the Sonne of God, then the conspiracie of detestable error, through the deceit of such as deliuered strange doctrine, tooke rooting; and because that none of the Apostles survived, they published boldly with all might possible, the doctrine of falsehood, and impugned the manifest and knowne truth.

In the third Age, there
arose

Ann. 300.
to 300.

arole a great contention about the keeping of *Easter*, when as *Victor* Bishop of Rome went about to Excommunicate all the Churches of *Asia*, from their Cōmunion, as not saavouring a-right. And at this time the heresie of *Artemon*, (who affirmed *Christ* to bee a meere man) daily increased. Those heretikes (sayth *Eusebius*) were many, and they corrupted the lo'y and ancient Scriptures, without any reverence; they rejected the Canon of the ancient Faith, they were ignorant of *Christ*, not searching what the holy Scriptures affirmed. And *S. Cyprian* makes a grieuous complaint of the Apostacie in his time from the Christian Faith, as appeares by diuers

*Euseb. lib. 5
cap. 29.*

Ann. 300.
to 400.

Sacra a des-
precibus as-
cata et sub-
limis in solū
fundamentū
ipsi, con-
quassati
deiecti, di-
uina et sa-
ctas scrip-
turae mo-
do foro in-
rogum im-
posita, Ec-
clesiarum
Pastores
horum late-
bras, hic il-
lic se cum
ignominia
abdentes, il-
los non sine
dedecore
prehenso.

diuers passages in his booke
De Lapsis.

In the fourth Age, *En-
sebius* testifies as an eye
witness: Wee saw the
Churches ouerwhelmed to the
ground, yea the very founda-
tions themselves digged up,
the holy and sacred Scriptures
burnt to ashes in the open
Market place, the Pastors
of Churches, some shamefully
hid themselves here and there,
some others were ignominiously
taken and derided of their ene-
mies; and thus it was comman-
ded by Proclamation, by the
Emperour *Dioclesian*, the
Churches should be razed to the
ground, the holy Scriptures
should bee abolished, and the
Pastors throughout all Pa-
rishes should bee imprisoned.

Here

Heere wee see the Church
 was driuen into straights
 and corners; till the time
 of *Constantine the great*,
 the first Christian Empe-
 rour, about 300 yeeres,
 after Christ; but you
 shall likewise obserue, that
 no sooner did this good
 Emperour appeare as an
 eminent part of the vi-
 sible Church, but *Arrius*
 the grand Heretique so-
 wed his wicked Heresies,
 which like a Canker so
 spread it selfe, that the
Shippe of the Church (saith
Hierome) was almost suncke,
 and the whole world groa-
 ned and wondred at it
 selfe, that it was become *A-*
rian. And with this holy
 Father agreeth the com-
 plaint

*et ab hoste
 bini ludibrio
 expositor,
 oculis no-
 stris aspectu
 mus &c.
 Euseb. lib.
 3. cap. 1.*

*Incomit
 totus orbis
 et Arrianū
 se esse mi-
 ratum est.
 Hier. ad-
 uers. Luc-
 terianos.*

Vincent.
Lyrin. c. 6.

Πῶς ποτὲ εἰ-
σὶν οἱ τῆν
πρίαν μὲν
ὀρίδ' ἔσονται
Nazian. in
Orat. ad
Arrianos
23. in initio

plaint of Vincencius Lyrinensis, The poyson of the Arrians did not infect a little portion, but in a manner the whole world; insomuch that almost all the Latine Bishops partly by force, and partly by cunning were intrapped, & had a kind of myst cast before their eyes. And when the Arrians did vaunt of the multitude of beleeuers, as if Amplitude and Splendor had been certaine marks of the true Church. Gregorie Nazianzene makes this Quare: Where are those men which define the Church by a multitude, and despise the little flocke? And as touching the perpetuall and eminent visibility of the Church, it was so farre from his knowledge,

ledge, that hee professeth, by reason of the scarcitie of true beleeuers in his Church, *They were often termed the Arke of Noah, as those who onely were escaped drowning in the flood.* In like manner, when *Constantine* an *Arrian* Emperour, had objected the multitude of his *Arrian* siders, and the paucitie of *Catholike* Professors on the other, Pope *Liberius* returneth the Emperour this answer: *It mattereth not whether the true Professors bee more or fewer, for the Church of the Iewes was once reduced to the number of three.* Now there is no man will deny, but there were many excellent and famous lights of the

Persepe Arca Noe vocatus sumus, ut qui soli orbis universi diluvium effugissemus.
Greg. Nazian. orat. 12.

Non referre numerum esse magnam aut parvam.
Nam Eccl. Salm. tract. 23. in verba Luc.

*Quæ nunc
Ecclesia li-
bere ado-
rat? siquidē
si pia est, pe-
riculo sub-
iacet, si ali-
cubi pī &
Christi stu-
diosi. ut
magnus ille
Propheta E-
lsas abscon-
duntur. A-
than. ad so-
lit vitā a-
gentes.*

the Church in this Age, yet by reason of Persecutions, it was so much darkened and obscured, that the holy Father *Athanasius* (who had a fellow-feeling of the persecuted members in the Church) puts the Question and resolves it. *What Church doth now freely serve Christ? For if it be godly, it is exposed to dangers, if there be in many places, faithfull servants of Christ, (as in all places there bee many) they, like the great Prophet Elias, are secret and bide themselves in dennes and caves of the earth, or wandering up and downe remaine in the wildernesse. And without doubt, the latencie and obscuritie of the true Church*
was

was such, that Saint *Hillarie* professeth, at that time it was not to bee sought in houses, *I rather reckon* (saith hee) *hills, and woods, and prisons, to bee places of more safetie, for in those, either the Prophets abiding of their owne accord, or forced thither by violence, prophetic by the Spirit of God.* And from these few instances, it may plainly appeare, that eminent and perpetuall Visibilitie is no sure and certaine Character of the true Church.

In the fift Age, *S. Austen* tels, the Church was like a *Citie upon a Hill*, but that *Citie upon the Hill* (saith he) was the *sheepe which was lost and went astray*: and the *shepherd*

is

*Mōtes mihi
et Sylua, &
lacus, et ear
ceres, et vo
ragines sūt
tutiores.
Hilar. cōt.
Auxent.*

Ann. 400.
to 500.

*Ipsa est e
nim omni
qua perie
rat, ipse Pa
stor mons*

*est, ovis er-
go in hume-
ris eius ci-
uitas est in
monte. Aug-
Serm. de
Temp. 218.*

*Epist. ad
Vincent.
Epist. 80. ad
Helych.
Enar. in
Psal 10.
De Bapt.
cōr. Donat.
lib. 6. c. 4.*

*is the hill, and the Sheepe
vpon his shoulders, is the Citie
vpon the hill. And thus
the true members of the
Church may wander like
stray sheepe, till the Shep-
heard finde them, and
bring them home to the
company of the faithfull.
Moreouer, hee that termed
the Church, a Citie vpon a
hill, in his time well vn-
derstood, that it was not
visible at all times, that is
to say, in a great mist, or
in the night time: yea, on
the contrary hee tells vs,
*The Church shalbe sometimes
obscured, and the clondes of
offence may shadow it. Some-
times it shall not appeare, by
reason of the vnrmeasurable
rage of vngodly Persecutors.*
Some-*

Sometimes, it is like the Moone, and may bee hid, yea so obscured, that the members thereof shall not know one another. And howsoever in Saint *Austens* time the Church was very glorious and flourishing, yet (vnder correction of better iudgements) I doe conceiue hee did extoll the visibility of the Church, because the *Donatists* at that time did appropriate the Church wholly to their owne Faction, excluding all other Churches but their owne in the South of *Africke*. For the trueth is, by reason of the multitude of Heretikes at that time preuailing, it could not chuse but bee much darkened and obscured,

Aug. de V.
nit Ecclef.
ca. 2. & 16.

Nisi tantū
modo per
Scripturas.
Chrys. Ho-
mil. 49.
Op. im-
perf. in
Math.

red, when as him selfe makes mention of fourescore and eight seuerall heresies in the Church. Besides both *Au-
sten* and *Chrysostome*, who were liuing in this age, tell vs, That the Here-
tikes did so abound in multitude, and they had such outward markes of the trueth in *Traditions*, in *Fathers*, in *Councells*, in *Miracles*, vnder the very name and Title of the *Catholike Church*, in outward shew and semblance of the true Church, that there was no way left to finde the true Church, *but onely by the Scriptures*. And Saint *Chrysostome* alluding to the desolation in the Temple in the latter dayes, aduiseeth
his

his Profelytes, to fly to the Mountaines of the Scriptures. And as touching the Discipline of the Church, hee complaines that Shee was like a woman which quite lost her modestie, and did beare certaine badges and tokens of her former felicity; and being utterly bereft of her treasure, kept the empty caskets and boxes of the precious things shee had before. And although in this age the Church (since the Apostles time) was most flourishing, yet it was not so conspicuous as any earthly Kingdome, (as Bellarmine would haue it:) for at this time S^c. Hierome likewise complained of an Hereticall tempest rising in the countries of the East,

Idem. in 1.
Cor. Hom
36.

Bell. de Ec-
cles. lib. 3.
cap. 17.

Haretica in
his prouin-
cis exorta
tempestas

navem ple-
nā blasphemiarum in-
tulit portus
et Roma-
na fides pu-
rissimum
fontem co-
moluto sa-
permissu
cuēre vesti-
gia. Hier.
ad Principiā Marc.
Epitaph.
Tom. 1.

Ann. 500.
to 600°

East, carried a ship of blasphemies into the haven of Rome,—and unclean feet did mingle with mud, the most pure fountaine of the Roman faith: yea he tels vs further, The faith of the Apostles was violated in most things, the Priests and people were drawne into the same consent, and the Bishop of Rome was abused by simplicitie, and Marcella, a poore widdow did first openly resist it. And this may briefly serue, to shew that in the first and best ages, eminent and perpetuall Visibilitie was no sure and certaine note of the true Church.

In the sixth Age, Pope *Vigilius* secretly favoured *Seuerus* and *Anthemius*, two Heretiques, who refused the
faith

faith established in the great Councell of Chalcedon. *Liberatus*, who was living at the same time, giues vs to vnderstand of his writing to the Heretiques in this manner: I signifie to you, that I have held and doe hold the very same faith which you also doe hold. No man must knowe that I write these things vnto you: but your wisdom must thinke it best to haue mee in suspition before all others, that I may with more ease, worke and bring that to passe which I haue begunne. This *Vigilius* (if wee may beleeue their owne Pontificall) was a false witnesse against his predecessor Pope Sylacrius; he sought vndue means

*Liberati
Breniariuū
cap. 12.*

*Pontificale
in vita Vi-
gilii.*

to remooue him, and to place himselfe; hee kept him in prison, and sterved him for hunger, hee gaue a great summe of money to procure the Popedom to himselfe. Hee killed his owne Notary, hee killed a young man, being a widowes sonne; and of these and other crimes being accused before the Emperour, hee caused him to bee drawne by the necke round about the Cittie of Constantinople, and cast into prison, where hee was fedde with bread and water. And hence wee may observe that if the Pope of Rome bee the Virtuall and totall Church, if hee bee that Rule of Faith, vpon whose infallibilitie the whole christian world must relie

relie in matters of beliefe,
(as the Church of Rome
teacheth) then certainly
the Church at this time
was driven into great
straights, when as the Head
of the Church, or rather
the totall Church fell into
dangerous Heresie; and
consequently, eminent and
perpetuall visibilitie can bee
no sure Note of the true
Church. But as it was
rightly obserued by *Isido-
rus Pleusitota*, the declina-
tion of the true Church
from the Apostles time,
was caused through the
distemperature of the Head;
and thereupon hee makes
this ingenious confession:
In the dayes of the Apo-
stles, and afterwards, when

*Isod. lib. 3.
Ep. 408.*

the Church flourished, and laboured of no disease, the divine Graces of God went as it were in a ring round about it:--but afterward it grewe diseased, and was troubled with faction, then all those things fledde away, not through his carelesnesse and negligence that first enriched her, but through their naughtinesse that governed not things as they should haue done.

Ann. 600.
to 700.
In Speculo
Carmelit.
cap. 6.

In the seventh Age, *Iohannes de Molinis* tells vs, from the time of *Heraclius* the Emperour, after the yeere 600, the day inclined towards the evening, and the Church having beene in an ecclipse set in the West, and became almost deficient. And *Gregory*

gory himselfe complaines,
that the Shippe of the Church
was in danger of shipwracke.
Nay more; The Devill
(saith hee) so strongly fastneth
his teeth in the necessary mem-
bers of the Church, that un-
lesse by Gods grace the prou-
dent company of Bishops ioyne
together, he will soone destroy
the whole flocke of Christ. Flens
dico, gemen's denuntio, I
speake it with teares, I tell it
with sighes of heart seeing the
Order of Priesthood is fallen
within, it cannot now stand long
without. The chiefe reason
of this complaint was cau-
sed by Iohn Bishop of Con-
stantinople, who at this time
assumed the Title of Vniuer-
all Bishop; and as new Lords
are commonly said to make

Greg. Ep. 4.
l. 1. Indict. 9

*Diabolus
ita valde
in quibusda
necessariis
Ecclesie
membris den-
tes figit—*

*ut omne
(quod absit)
citius onula
dilatetur.*

Greg. lib. 4.
Ep 36.

*Quia cum
Sacerdotum
ordo intus
cecidit, for-
is non sta-
re non potu-
it,*

newe Lawes, so from and after this time, many alterations succeeded in Faith and Manners, both in Head and members of the same house.

Thus wee haue heard in the first age, *The mysterie of iniquitie began to worke*: In the second, there was a conspiracie against the Trueth: In the third, Heretikes arose and assaulted her: In the fourth, the Church was darkened by the multitude of Heresies: In the fift, she was most flourishing in her members, but knowne only by the Scriptures: In the sixt, the Head of the Church was diuided by heresie from the body: In the seuenth, there was a declination to-
wards

wards the West, and consequently there followed a darkenesse and obscuritie, more or lesse in succeeding ages.

Now as you haue heard complaints against heretikes and persecutors that inuaded the ancient Church in her first & best ages: so likewise you shall obserue, there followed corruptions and errors in Doctrine and Discipline, whereby Obscuritie became the proper mark of the true Church almost in all ages, till the dayes of *Luther*.

In the eight Age, *Paulus Diaconus* calls to the Christians of that time, to awake and listen unto him: for, (saith hee) *You haue bu-*

Ee 4

ried

An. 700. to
800.

Wolph.
Tom. 1. 203

*Nec sine la-
chrymis re
la chrymis
dignam co-
templentur
quantum Ec-
clesia statum
ad peiora
quotidie vel
ut mittam
dicam ad in-
firmiora ge-
reda denol-
natur. Bed.
li. 4. in Sam
cap. 2. p. 30.*

ried in contempt and obliuion
the word of God, you haue
made the Temple a denne of
Theeues, and instead of sweete
Melody, you resound blasphe-
mies against God himselfe;
and therefore very shortly the
vniuersall Catholike Cittie will
fall to ground. And Vene-
rable Bede calles to them of
his time to behold the la-
mentable estate of the
Church: Neither (saith
hee) let them behold it with-
out teares, which is worthy to
be lamented, the state of the
Church dayly groweth worse
and worse, or to speake more
fauourably, it is at least fal-
len into great infirmities.
And Charles the Great makes
this generall complaint roun-
ching the doctrine and Do-
ctors

ctors of the Church: The Priests laying aside all sound and wholesome doctrine, and little regarding that of the Apostle, (If an Angell preach o-ther doctrine, let him be accursed) they transgresse the commandements of the Fathers, and bring into the Church such doctrine as was neuer knowne to Christ and his Apostles.

In the ninth Age, Arnulphus Bishop of Orleance, an eye witnesse of those times, professed openly: There is made a departure, not onely of Nations, but of Churches, the Man of Sinne now begins to bee discovered, Religion is ouerthrowen, and the seruice of God is condemned by the chiefe Priests themselves: and that which is more. Rome it

Carolus
Magnus de
Imag. in
Præfat.

Ann. 900.
to 902.

An. 900.
to 1000.

Bar. Tom.
10. ann.
912. num.
2. & ann.
900. Sect. 1.

*In falix di-
citur hoc
saculū ex-
haustū ho-
minibus in-
genio et do-
ctrinā cla-
ra, sive eti-
am claris
Principibus
et Pontifi-
cibus. Ge-
neb. Chron.
lib. 4.*

selfe, now almost left alone, is de-
parted from her selfe.

In the tenth Age, Christ
(saith Baronius) lay asleepe in
the Ship of the Church; and
which is worse, there was not
any found amongst his disciples,
who awaked our Lord, all of
them being in a snorting sleepe.
It was the age next to that,
wherein the Deuill was
let loose, That unhappy
age (saith Genebrard) which
was exhausted both of men
for wis and learning, and of
worthy Princes and Bishops.
In this time, saith Wernerus,
Christian faith began much
to decline from her first Virili-
tie, when as in many Christian
Prouinces neither the Sacra-
ments, nor Ecclesiasticall Rites
were obserued. And Ioachim
Abbot

Abbot complaineth, that the Latine Church was another Fig tree dryed up, which did beare nought else but temporall leaves, and hid her selfe under the Title of the Church, to the shame of the Pope and his Sea.

In the eleventh Age, There creepeth (saith Bernard) an ugly Rott, at this present, through the whole body of the Church, yea, the wound of the Church is inward, and past recovery. And a Canonized Saint of the Romish Church, tells them of that Age, The Church of Rome which of long time did reuolt from Christ secretly, was neere revolting from him openly. And in the Raigne of Henry the first, The Church of Leodium sends

*Est et alia
ficus qua
maledictio-
ne prorsus
causam ex-
aruit, Lati-
na Ecclesia
sue nunci-
la Petri.
Morn. &c.*

Ana. Ieco-
to 1100.
Bernard. in
Cantic.
serm. 33.

Morn. de
Ecl. p. 102.
Vingo B
Mathilda.

Ann. 1100
inter rui.

Fulke in
Rhem. Te-
tam. p. 891.

*Pleriq, om-
nes boni, in-
fi, aperti,
ingenui, sim-
pliciter
imperium
Antichristi,
cupisse quod
ea qua
Christus
servator
noster tot
ante annos
pradixerat,
evenisse, re-
pore cernit-
bant Ege-
Auent. de
Tyāride
Pontificia
Annal. l. 5*

sends forth this complaint:
In time past I was wont to
Interpret, that Peter by Ba-
bylon did signifie Rome, be-
cause at that time it was
confused with Idolatrie and
filthyneſſe, but now my sorrow
doth interpret unto mee, that
Peter calling the Church ga-
thered together in Babylon,
foresawe by the Spirit of Pro-
phecie, that confusion of dis-
ſention wherewith the Church
at this day is rent in peeces.
And ſaith Sigebert, All good
men and iuſt, and honeſt, and
ingenious men, held that the
Kingdome of Antichriſt was
then begunne, becauſe they
ſaw the accompliſhment of
 thoſe things which our Sa-
viour had ſo long time fore-
told.

In

In the twelfth Age, Honorius of Autun in France openly cries out : Turne thee to the Citizens of Babylon, and see what they are, ascend to the toppe of the Mountaine from whence thou mayest behold all the buildings of that damned Citie : consider the principall persons there, and thou shalt finde the Sea of the Beast : In the Cleargie thou shalt finde the Beasts Tent, for they neglect the service of God, pollute his Priesthood, seduce his people, reiect all the Scriptures which belong vnto Saluation. And Mathew Paris describeth the state of the Church of England vnder Gregory and Innocent : In those dayes Faith waxed cold, and scarsely seemed to sparkle,

Ann. 1100.
to 1200.
*Verte te ad
cines Babi-
lonia et vi-
de, veni huc
ad superci-
liū montis
ut cuncta
possis carne-
re adspicere
damnata
civitatu
verte te ad
Clerū et in-
uones ibi
Bestia ten-
torium, Dei
seruitiū neg-
ligūt, sacer-
dotium per
immunditiā
polluunt, po-
pulum per
simulationē
educunt,
omnes Scrip-
turas ad fa-
lsum persi-
uentes ab-
dicant, &c.
Honor. Au-
gust in Di-*

alog. de Pre-
dest. & lib
arbitr.
Mat. Paris.
in Henr. 3.

Math. Paris
in Will.
Conquer.

Lar. abbots
& Bishops.
p. 383.

being almost brought to ashes,
Religion is become base and
vile, and the Daughter of Si-
on is a bold faced Harlot with-
out shame. He further com-
plaines, that the Monkes
and Fryars of that Age did
wholly neglect the Preach-
ing of Gods Word, and for
that cause he pretends there
was a denised Epistle sent
from Hell to the holy Fra-
ternities, *Wherein Sathan
and all the company of Hell,
did send thanks to the whole
Ecclesiastical Order, that wher-
as in nothing they were wanting
to their owne pleasures, they
suffered by their neglect of
Preaching, such a number of
soules under them to go to hell,
as no Ages past had seene the
like. And Robertus Gallus, re-
puted*

puted a famous Preacher in those times, amongst certaine visions of his owne, shewes vs, That in those dayes there was scarce any bloud or life remaining in the members of the Church, when as the Doctrin which is the soule and life of the Church, was altered and decayed: I did pray (saith hee) on my knees, with my face towards heauen, neere to the Altar at St. Iames at Paris, on the right hand; and I saw in the ayre before me the body of the onely high Priest, clad in white Silken robes, and his backe was towards the East with his hands lifted up towards the West, as Priests usually stand while they say Masse, I did not see his head, and beholding

*Orabā flexis
genitibus
erecta facie
ad altā
iuxta Altare
Sancti
Iacobi Pa-
risiensi Eccl.
Robertus
Gallus*

Morney.
Myft. of
Iniqu. pa.
461. OF 434

holding wishly, whether he were altogether without a head or no, I saw his head leane, and withered, as if it had bene all of wood; and the Spirit of the Lord said, this signifieth the state of the Romane Church.

Ann. 1200
to 1300.

Innocent 4
in Math.
Paris. in
Henr. 3.
844 & 847.
& 848.

In the thirteenth Age, Grosted Bishop of Lincolne, complained of many errors in the Church, and sought for a reformation, and for that cause, we may read (in *Mathew Paris*) the Pope resolved to Excommunicate and accurse him: but this Bishop withstood the Popes Bulles, and for his courage in that good cause, was termed *Romanorum malleus*, the Hammer of the Romane Church; neither did hee

hee oppose those abuses alone, but the Cardinalls at that time withstood the Pope in his behalfe, and affirmed, that the things wherewith hee charged the Pope, were most true, and thereupon they answered the Pope, it was not safe for him so to proceed, lest a tumult should follow, especially (say they) seeing it is knowne, there must bee a departure from vs, and a forsaking of the Romane See. *Petrarch* who well vnderstood the Doctrine of those times, in his Latine Epistles, which are full of wisdom and grauitie, tells them: *Noni expertus, &c.* I speake of my knowledge, in the

*Noni expertus ut
nulla*

ibi pietas,
nulla cha-
ritas, nulla
fides, nulla
Dei reverē-
tia.

Mich. Ce-
cenas cont.
Tyrannid.
Papæ.

the Pope and his followers there
is neither Faith, godlinesse, nor
Trueth; the Popes Chaire is
the Chaire of lying, that is, a
defection, a revolt, an apostacie
of people which under the Stan-
dard of Christ rebell against
Christ, and fight for Satan,
they esteeme the Gospell for a
Fable, and the promises of the
life to come for lyes. About
the same time, Michael Ce-
cenas Generall of the Or-
der of Franciscans, affir-
ming the different opini-
ons of different Members
in the same Church, pro-
claimeth, There were two
Churches, the one of the
wicked sort flourishing, in which
the Pope raigned; the o-
ther of godly and good men,
and this Church he persecuted.

In

In the fourteenth Age, Occham a learned Schooleman makes this complaint: *Alas the time, of which the blessed Apostle prophesied, when men will not suffer wholesome doctrine, &c. This prophesie is altogether fulfilled in our dayes: for behold, there are many that pervert the holy Scriptures, deny the sayings of the holy Fathers, reiect the Canon of the Church, molest, persecute and bring into bondage, and without mercy torment and afflict euen unto death, them that defend the truthe: so that we may rightly say of our times, that which Daniel long since pronounced; Iniquitie is gone from Babylon, from the Elders and Iudges which seemed to gouerne and rule the people: for*
many

Ann. 100
to 1400.

Occham.
procl. com.
err. Iohan.
22.

many that should bee Pillars in the Church of God, and defend the truth even unto blood, cast themselves headlong into the pit of Heresies.

An. 1400.
to 1500.

Gers. declarat.
defect.
virozum.

In the fifteenth Age, Gerson the Chancellour of Paris bids you open your eyes, and see if the houses of Nunnes be not Stewes of filthy Harlots, if the consecrated Monasteries be not Faires, Markets, and Innes; Cathedral Churches, dennes of Theeves, Priests under pretence of maydes, keepe harlots: consider whether so great variety of pictures and Images be fit, and whether it occasion not Idolatry in the simple: looke upon the number and varietie of Religious Orders, the Cononizing of newe Saints, though there bee too many already,

ready, as Bridget of Swetia,
Charles of Britain; the fasts
of new S. inis more religiously
kept then those of the blessed A-
postles: enquire if there be not
Apocryphall Scriptures, and
prayers in processe of time, ei-
ther of purpose, or of ignorance
brought into the Church, to the
great hurt of the Christian
Faith: consider the diversitie
of opinions, as the conception of
Marie, & sundry other things.
Againe, in his Consolatory
tract of Rectifying the Heart,
amongst many other consi-
derations, he complaineth,
There is intollerable superstiti-
on in the worshipping of Saints,
innumerable obseruations with-
out all ground of reason, vaine
credulitie, in beleeuing things
concerning the Saints report in
their

their vncertain Legend of their
lines, superstitious opinions of
obtaining pardon and remission
of sinnes, by saying so many Pa-
ter nosters in such a Church
before such an Image, as if in
the Scriptures and authentick
writings of holy men, there were
not sufficient direction for all
acts of Pietie and Deuotion,
without these frivolous additi-
ons: nay, which is worse, see if
these observations in many coun-
treys and Kingdomes of the
world, bee not more vrged then
the Lawes of God, euen as wee
shall finde in the Decrees and
Decretals, a Monke more se-
uerely punished for going with-
out his Cowle, then committing
Adultery or Sacriledge, and
more grienously corrected in go-
ing against one of the Popes
De-

Decrees, then offending against
the diuine precepts, and the go-
spell of Christ. This learned
Author was Director of the
Councell of Constance, and
there complained of 75 ex-
orbitant abuses and errours
that were crept into the Ro-
man Church, but found no
amendment; nay more (saith
hee) *Wee must not looke for a
Reformation in things that con-
cerne Faith and Religion, or
doctrine, or manners, except the
Secular powers do seriously take
it in hand, Experto crede,
Belceue me in what I say, I haue
tryed it, dispute no more of it,
speake not to deafe nesse it selfe,
thou shalt neuer bee heard.*
Lastly, when hee found
there was little hope of re-
ducing Religion to the for-
mer

Idē de Di-
rectione
cordis Cō-
sid. 29. &c.

Experto
crede, &c.
Idem in
Dial. Apo-
logetico.

*Ecclesia si
non ad sta-
tum Chri-
sti et Apo-
stolorum,
saltem ad
statum Syl-
uestri resti-
tuenda. Gerl.
de Concil.
Gener. vni-
us obedi-
tie.*

*In diebus
istis in ore
cuiuslibet
bonum fuit
argumētū,
tenens tam
de forma
quam ma-
teria, Hic
est Frater,
ergo est mē-
dax. Wals-
Hist. Ang.
in Rich. 2.
p. 281.*

mer purity of the Primitive Church in Christs time, yet hee wished at least a restoring of the ancient Faith in the Fatherstime; and (saith he) *If the Church may not bee reformed according to the state it was in the time of Christ and his Apostles, yet at least it should be brought to the state it was in the time of Syluester, which was about 300. yeeres after Christ.* To let passe the observation of *Tho: Walsingham*, that in those dayes it was the common argument in euery mans mouth: *He is a Fryar, Ergo a lyar.* At this time *Aluarez Pelagius* wrote a Booke *De Planctu Ecclesie*, of the Churches complaint, wherein hee tells vs, *The Church which in her Primitive*
state

state was adorned of her
 Spouse with many royall graces,
 was clouded and eclipsed with
 the blacke mists of ignorance,
 iniquitie and error. In like
 manner, Nicholaus Cleman-
 gis, Archdeacon of Baieux,
 wrote a booke of the cor-
 rupt estate of the Church,
 wherein he complaines, The
 studie of Diuinitie was made a
 mocking stocke: and which was
 most monstrous for the Popes
 themselues they preferred their
 owne Traditions far before the
 Commandements of God. What
 doest thou thinke (saith hee) of
 the prophecie of the Reuelati-
 on of S. Iohn: doest thou not
 thinke, that in some sort it be-
 longs to thee; thou art not grown
 so shamelesse as to deny it: con-
 sider therefore of it, and reade

F f

the

Aluar. de
 planctu Ec-
 cles. l. 2. art.
 5. lit. Aleph

Es præfer-
 rim qd ma-
 gis prodigio-
 sum est
 Pontificibus
 qui suas
 Traditiones
 diuinis lon-
 ge mandatis
 anteponunt
 Clem. de
 Corrup. Ec-
 cles. statu.
 ca. 14. & 26.

*Abusiones
quoq. Pa-
ganice et
superstitio-
nes Diabo-
licæ tā mul-
tæ Romæ qd
diuinari be-
nè non pos-
sunt. Cam-
mer.de
Squalorib.
Rom. Ec-
cles. p. 34.*

*Camer.de
Reform.
Ecclesix.*

the damnation of the Great Whore, sitting upon many waters, there contemplate thy worthy actes, and thy future fortune. Cardinall Cameracensis wrote a Booke, *De Squaloribus Romana Ecclesia*, touching the Deformitie of the Roman Church, (which book is to be seene in the Library at Westminster) wherein amongst many other complaints touching the Roman Church, he tells vs, That Pagan abuses, and diabolicall superstitions were so many at Rome, that they could not well be imagined: but (saith he) elsewhere as there were seuen thousand which neuer bowed to Baal, so it is to bee hoped, that there are some who desire the Churches Reformation: and accordingly

ly it happened: for Pope *Alexander the Fifth*, in this age, and in the yeere 1411, promised solemnly to intend a Reformation; and for that purpose to assemble the most learned of all nations, and at the Council of *Senes*, 1423, the proposition of Reformation was reuiued, but withall, it was adiourned *de die in diem*, and the Reformation is not yet come.

In the sixteenth Age, *Hieronymus Sauanarola*, a *Dominican* by Profession, and for his Doctrine, and sanctitie of life, termed a Prophet, was examined with tortures (saith *Guicciardine*) for inueying against the Cleargie, and Court of Rome, *Vpon which examina-*

Consil. Pi-
san. Scff. 10.

*Dixit quod
ipse volebat
vocare cir-
ca reforma-
tionem Ec-
clesiæ, &c.*

Ann. 1500.
to 1600.

Guicciard.
lib 3. in fi-
ne.

Comin. lib
8. cap. 2.

tion a Proces was published to this purpose, that he was not moved thereunto out of any euill intent, but this one thing he only respected, that by his meanes a Generall Councell might be called, wherein the corrupt manners of the Clergie might be reformed, and the degenerate state of the Roman Church (as farre foorth as was possible) might be reduced to the likenes of that it was in the Apostles time, or those that wee neereſt vnto them: and if hee could bring ſo great and ſo profitable a worke to effect, hee would thinke it a farre greater glory then to obtaine the Popedome it ſelfe. And Philip de Comines giues vs likewise to vnderſtand, that hee told the French King Charles the eighth,

eighth, Hee should haue great prosperity in his voyage into Italy & that god would giue the sword into his hand; and all this, to the ende hee should reforme the corrupt state of the Church, which if hee did not performe he should retorne home againe with dishonour, and God would reserue the honour of his worke to some other, and so (saich he) it fell out. This holy man thirsted for a Reformation, Hee complained against their Communion in one kinde, against Iustification by Works, against the manifold Traditions and Constitutions of their Church, against the Popes Supremacie; and withall, proclaimed that the Roman Church taught not the Doctrine of

Christ and his Apostles, and this was counted to him for Heresie, and for this hee was first hanged, and then burnt.

Vicelius.

About this time, there was likewise written by Doctor *Vicelinus* a Booke called *Methodus Concordia Ecclesiastica*: Wherein hee complaines also, of Traditions contrary to the word of God, hee calls for the translation of the Bible, and wished the Service were deliuered in a knowne tongue, hee complained of the worship of Images, of Prayers to Saints, of Purgatory as a doubtfull opinion, he wished that Priests and people should rather marry, then liue loosely as they

they doe: and for these, and the like Articles, wherein he desired a Reformation: his Booke is condemned *inter libros Prohibitos*, among the Books prohibited, & certainly the errors both in Doctrine and Discipline, were grown to that height, insomuch as *Erasmus* professeth, it was commonly argued in the Schooles: *Whether the Pope might not abrogate that which was decreed in the Apostles Writings, Whether hee might ordaine any thing contrary to the Doctrine of the Gospell, Whether he might create a new Article of the Creed, Whether hee had greater power then Peter, or equall, Whether hee might command Angels, and take away Purga-*

Index. libr.
prohib. de
Sandonal.
Madril.
1612.

Eras. Annot
in 1. Tim. I.

tory altogether, Whether hee were a meere man, or God, or participat of both natures with Christ, Whether hee were more mercifull then Christ was, seeing it is not read that Christ called any man out of the paines of Purgatory. Six hundred things (saith hee) of that sort were disputed and published in great volumes, by great Divines, especially famous for profession of Religion, and these things in the Schooles of Divinity were seriously handled. And without doubt, abuses were growne so exorbitant in the Church; that Machiavell protested, The Kingdome of the Clergie had beene long since at an end, if the reputation and reuerence towards the pouerty of Fryars had not borne out the

the scandall of the Bishops and Prelates.

Amidst these manifold errors and corruptions in the Church, arose *Martin Luther*, and desired a Reformation, as his predecessors had done, and at that time things were in so bad estate (saith *Guicciardine*) that the blood of Christ was profaned, the power of the keyes was made contemptible, and the redemption of soules out of Purgatory, was set at a stake at dice, by the Pardon sellers, to be played for.

This was so notorious, and visible to the world, that by the testimony of their own Historian, there were that yeere many meetings at Rome, to consult what was best to be done. The more

*Guicciard.
hist. lib. 13.*

wise and moderate sort wished the Pope to reforme things apparantly amisse, and not to prosecute *Luther*. This reformation was long before wished for: (as wee see by the complainants in their own Church,) neither did *Luther* (as some pretend) oppose the errours of the Roman Church out of any prepened malice: for *Wee plainly and expressedly professe* (saith hee) *as our Bookes doe witnesse, that if they would not constraine vs to Articles openly impious and blasphemous, wee would defend them in other things.*

Tom. 7.
Witteemb.
22.

*Nec prodiit
solus Luthe-
r⁹ & c. Alp.
à Castro
ep Nuncup.
ad Phil. 2.
His. Re-
gem.*

Neither came Luther alone (saith Alphonsus) such is the unhappinesse of this age, but garded with a great troope of He-

Heretikes, who seemed to looke for him, that afterwards they might fight vnder his banner: for presently Philip Melancthon, Faber, Capito, Lambertus, Conradus Pellican, Andreas Osiander, Martin Bucer, entred their names in his Booke, and many other in processe of time, in great numbers, inserted themselves into his family. And as it is obserued by their learned Cassander, the Church Doctrine and discipline was so farre out of order at his coming, and before, that many learned Writers published and declared their long wished for Reformation of the Church.

Thus briefly in the Apostles times you haue seene the

the glorious rising of the Sunne ; in the ages following, the Sunne at highest : from after 600 yeeres, you haue seene the Sun towards setting. In the first age shee was like the Moone in the first quarter, and daily increasing : in the ages following shee was in the full, in succeeding ages shee was in the wane. In the first age, shee was like the Starre that appeared in the East, and guided the Wisemen ; in the ages following, the Fathers were the fixed starrs, and gaue light in the midst of Heresies ; in the latter ages there were *Stella erraticæ*, wandring stars that fell from heauen, such as S. Iohn speakes of, Priests and Professors

fessors, that left their faith,
 (their first habitation.) And
 thus we see there is one glo-
 ry of the Sunne, another of
 the Moone, another of the
 Starres, and to all these the
 Church is rightly compa-
 red by Saint *Austen*: *The*
Church is the Sunne, and the
Moone, and the Starres; and as
the Sunne shall be darkened, and
the Moone not giue her light,
and the starres shall fall from
heauen: so the Church shall not
appeare, by reason of persecuti-
on, and worldly security: when
the power of heauen shalbe mo-
ued, and they that seeme to
shine in grace, shall fall, and
those that are most strong in
faith, shall be troubled.

These things premised,
 wee may rightly inferre for

a

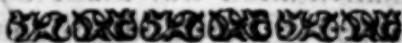
Ecclesia est
Sol, Luna, et
Stellæ, quā-
do Sol ob-
scurabitur,
et Luna non
dabit lucē,
& Stelle
cadent de
coelo, Eccle-
sia non ap-
parebit im-
pijs ultra
modum se-
vientibus.
Aug. Ep. 80.

a conclusion of this poynt, that there was alwayes a remnant of true beleeuers in the bosome of the Romane Church, who resisted the Papacie, and noted the abuses: neither were they ignorant lay men, or an illiterate sort of Priests, but they were Bishops, & Cardinals, and learned Pastors, that complained of the latencie and obscuritie of the true Church: they longed for a Reformation in Doctrine, and Discipline, they wished that the true Religion might be restored to her first Integrity, the Church to her ancient libertie, her Faith and Doctrine to the Primitive sinceritie; and for this cause, a continual voice and
la-

lamentation was made by many of her children, and shee would not be comforted, because they were not such as shee first bred them. From these and the like testimonies of such (who constantly & continually wished a Reformation in Faith and Manners) we may certainly conclude, that eminent and perpetuall Visibilitie is no certaine Note of the true Church.

I proceed in the next place, to shew that there was a kind of necessitie, for the latencie & obscuritie of the true Church, especially in the later ages, because it was foretold by Christ and his Apostles in the first Age.

• SECT.



S E C T. XXIII.

*The aforementioned corruptions,
and most remarkeable decli-
nation of the Church of Rome
in the later ages, was fore-
told by Christ and his Apo-
stles in the first age.*

AS the complainants
haue made knowne
vnto vs, that there
was an Apostasie, a falling
away from the truth in the
later ages, so likewise you
shall obserue, that they told
nothing of the defection in
the Church, which was not
foretold by Christ and his
Apostles, at that time, when
the *Mysterie of Iniquitie* be-
gan

gan to worke; whereby you shall see, the one foretels the other answers; the Apostles spake of errors and heresies that were to come; the complainants tell you of errors and heresies, that in their dayes were come, *ut impleretur*, that whatsoever was foretold, might bee accomplished. Now, that the Church of *Rome* hath fallen frō her first purity, that she is that Church at which the Prophecies long since pointed, and are now fullfilled, that the Pope is that Mā of Sin, that sits in the Temple of god, which was fore-spoken, and that ther is not, neither can bee any other Church to which the Prophecies can fitly agree, I wil
com-

compare the Romish Doctrine with those Prophecies, that her Tenets in the Church may appeare to the Euidence of things foretold, and her doctrine may appeare to be the accomplished Reuelation of *St. Iohns Reuelation.*

First then let vs examine, (by way of question and answer) Whether the Church of God hath not fallen from her first sinceritie more or lesse in all ages.

How comes it to passe, that the Pope of *Rome* assumes to himselfe the fulnes of power, and is advanced *aboue the kings of the earth* (which are called *Gods?*) It was foretold: *The Man of Sinne shall be reuealed, which is*

I haue said
you are
Gods, *Psal.*
28.6.

*an Aduersary, and is exalted a-
bone all that is called God, and
that is worshipped, so that he as
God sitteth in the Temple of
God, shewing himselfe that hee
is God.*

2. Theff. 2.
3. 4.

How comes it to passe,
that there are such lying
wonders, and false miracles
wrought in the Church of
Rome in these latter times?
It was foretold: *The sonne of
perdition shalbe reuealed, whose
comming is by the effectuall
working of Satan, with all pow-
er, and signes, & lying wonders.*

Math. 13.
14.

2. Theff. 2.
9.

How comes it to passe,
that the Shepheard of the
flocke is become the wolfe,
and the chiefe Pastors teach
peruerse doctrine, to make
Profelytes of their owne?
It was foretold: *After my
de-*

Acts, 20.
19.

departure, grievous wolves shal enter in among you, not sparing the flocke, and shall speake peruerse things, to draw Disciples after them.

2. Tim 4. 1.

How comes it to passe, that the common people are giuen to beleecue fables, and reade Legends in stead of Scriptures? It was foretold: *The time will come when they will not suffer wholesome doctrine, but hauing their eares itching, shall after their owne lustes get them a beape of Teachers, and shall turne their eares from the truth, and shall be giuen to Fables.*

How comes it to passe, that the Church of Rome makes a distinctiō of meats, and forbids Marriage vnto Priests? It was foretold: *In the*

the later times some shall depart from the faith, and giue heed to the spirit of error, and doctrine of Devils, forbidding to marry, and commanding to abstaine from meats.

1. Tim. 4. 1.

How comes it to passe, that Indulgences and Pardons are granted for mony, and made the treasure of the Church? It wa foretold: *There shall bee false teachers amongst you, by whom the way of trueth shall be euill spoken of, and though coueteousnesse shall with fained words make merchandise of you.*

2. Pet. 2. 3.

Reu. 18. 3.

How comes it to passe, that the number of the faithfull are so few, that at all times they cannot easily be discerned? It was foretold: *When the Sonne of man cometh,*

Luk. 18. 8.

2. Theff. 2.
3.

meth he shall not find faith vpon the earth. Againe, The day shall not come except there bee a falling away first, and that man of Sinne be reuealed.

Reuel. 10.
7.

How comes it to passe, that the Deuil hath seduced the people in these latter ages? It was foretold: *When a thousand yeeres are expired, Satan shall bee loosed out of his prison, and shall goe to deceiue the people in the foure quarters of the earth.*

Reuel. 16.

How comes it to passe, that the Church of God, (which is tearmed a Citie vpon a hill) should bee obscured, and scarcely discerned in these latter ages? It was foretold: *The woman fled into the wildernesse, where she had a place prepared of God,*
tha

that they should feed her there.

How comes it to passe,
that in the time of peace
and security, errours were
brought in by the enemy of
the Gospel? It was foretold:
While the husbandman slept,
there came the enemy, and sow-
ed the tares among the wheat:
and the enemy was the Devil

Math. 13.
25.

Lastly, how comes it to
passe, that we haue made a
departure from the Church
of Rome? *Vt impletur:*
that it might bee fulfilled,
which was spoken, *Goe out*
of her my people, that yee be not
partaker of her sinnes, and that
yee receiue not of her plagues.

Reu. 18. 4.

And certainly, all these
sayings are come to passe,
that not one jot of his
word should passe nor ful-
filled

filled, so that wee see not
 any things fulfilled in the
 Church of *Rome*, which
 were not foretold; neither
 was any thing foretold,
 but in the fulnesse of
 time shall bee ac-
 complished.

XXXXXXXXXXXXXXXXXXXX

FINIS.

XXXXXXXXXXXXXXXXXXXX

